



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



0.6  
f31 w



LELAND STANFORD JUNIOR UNIVERSITY





11







The Scottish Text Society

THE NEW TESTAMENT  
IN SCOTS







*Bible*  
**THE NEW TESTAMENT  
IN SCOTS**

BEING

Purvey's Revision of Wycliffe's Version  
Turned into Scots by

MURDOCH NISBET

c. 1520

*EDITED FROM THE UNIQUE MS. IN THE POSSESSION  
OF LORD AMHERST OF HACKNEY*

BY

THOMAS GRAVES LAW, LL.D.

VOL. I.

Printed for the Society by  
WILLIAM BLACKWOOD AND SONS  
EDINBURGH AND LONDON

1901

8

114169

114169

# CONTENTS OF THE FIRST VOLUME.

---

	PAGE
INTRODUCTION . . . . .	vii
A PROLOGE TO THE NEW TESTAMENT . . . . .	I
THE SUMME OF THE FOUR EUANGELISTIS . . . . .	6
THE SUMME OF THE ACTES . . . . .	13
THE SUMME OF THE FIRST EPISTILL OF PETER . . . . .	14
THE SUMME OF THE SECUNND OF PETER . . . . .	15
THE SUMME OF THE FIRST EPISTILL OF SANCT	
JHONNE . . . . .	15
THE SECUND EPISTIL OF JHONNE . . . . .	15
THE THRED OF JHONNE . . . . .	16
THE SUMME OF THE EPISTILL OF SANCT JUDE . . . . .	16
GOSPEL OF MATTHEWE . . . . .	17
GOSPEL OF MARK . . . . .	125
GOSPEL OF LUKE . . . . .	185



## INTRODUCTION.

---

IT has often been remarked that at the time of the Reformation in Scotland no attempt was made to provide the people with the Scriptures in their own vernacular. The Bible was imported from England, and its language, which at first cannot have been easily understood by the masses, came by degrees to exercise a marked influence in anglicising the native speech. A few years ago no fragments of any portion of the Bible in Scots were known to exist, if we exclude the occasional quotations made by a few writers, and these chiefly Roman Catholics, who, repudiating the English versions, made their own translations as required from the Latin Vulgate. John Gau in his 'The Richt Vay to the Kingdome of Heuine,' printed at Malmö in Sweden in 1533, is almost the solitary instance of a Scottish Protestant citing Scripture in his native dialect, and his book is a translation of the Danish work of Christiern Pedersen, 'Den rette vey till Hiemmerigis Rige,' originally published at Antwerp in 1531.<sup>1</sup> Gau

<sup>1</sup> See Professor Mitchell's Introduction to his reprint of the 'Richt Vay' (Scot. Text Soc.), 1888.

therefore naturally translated the Scriptural passages into Scots from the book before him.<sup>1</sup> The Biblical citations in the Catechism of 1552, which goes by the name of Archbishop Hamilton, are numerous, and a comparison of these with others of the kind contained in Roman Catholic writings of the latter half of the sixteenth century may possess some interest. It was, indeed, at one time the intention of the Scottish Text Society to gather together all such citations for a partial reconstruction of a Scottish Bible, or rather as some specimens of what such a Bible might have been.<sup>2</sup>

The announcement made eight years ago that a manuscript of the New Testament, with sundry lessons from the Old Testament, in Scots, was among the Auchinleck MSS. which were for sale, came then with the surprise of a new and welcome discovery. This truly unique volume, after passing through the hands of Mr Quaritch, was acquired by Lord Amherst of Hackney, who at once generously placed it at the service of the Scottish Text Society for publication.

History of  
the manu-  
script.

The manuscript in the main tells its own history. On a blank page, f. 231 v., at the end of the section of the book which was first finished, are several signatures and memoranda of ownership, thus:—

I resauet this buke in the yeir of God ane  
thowsand fyue hundreth fourscore and sextene Ewin

<sup>1</sup> Principal Rollock at a later date seems to have made to some extent his own translation from the Greek in his 'Certaine Sermons vpon severall places of the Epistles of Pavl.' Edinb. 1599—reprinted by the Wodrow Society, 1849; but the Scottish colouring of his language is comparatively slight.

<sup>2</sup> Mitchell's 'Richt Vay,' p. xl.

at med summer quhilk wes the euell summer that  
all witellis war soden.

I resaueit this buke in the yeir of God ane thow-  
sand six honder tuenti four yeir at Youll.

JAMES NEISBIT with my hand.

Lord keep me now and ewermear for I am en  
sinner.

JAMES NEISBIT.

I resiueit this booke in the yeir of God a thou-  
sand sex hander fourti fyue yeirs at the trid day of  
March.

JOHNE NESBEIT.

I reseavit this booke the yeare of God 1645 the  
elewent day of March.

JOHNE NEISBITT with my hand.

At the beginning of the volume, as now bound, there is inserted a letter from James, Sergeant Nisbet, to Lady Betty Boswell of Auchinleck, dated May 31, 1725; and at the end of the volume is inserted a copy of 'A True Relation of the Life and Sufferings of John Nisbet in Hardhill. His Last Testimony to the Truth, with a short Account of his last Words on the Scaffold, December 4<sup>th</sup>, 1685. The Second Edition Corrected and Amended. Edinburgh, Printed by Robert Brown in Forrester's Wynd, 1719.' This quarto tract of twenty-four pages is followed by the copy for the printers of the first edition, with title, 'A trew relation of the Life and Sufferings of John Nisbet in Hardhill. His last testimony to the truth, with a short account of his last words on the Scaffold, Dec<sup>r</sup>. 4, 1685. Never hitherto published.' On folio 2 *r*. is a cancelled title, 'A short but true account of

the family of Nisbets who lived in Hardhill in the parish of Lowden & Shire of Air, &c., &c. Never hitherto published.' This is dated 1718. F. 2 v. has an address to the Christian Reader signed Caleb Carrell, which states that 'His son James was bent for keeping this manuscript dormant for his own and his nephew's private excitation to follow the noble cloud of witnesses. But we have overpersuaded him and won this Jewell that it may benefite others.' This was written by the same Sergeant Nisbet, and was first published in 1718; and it is from this memoir<sup>1</sup> that we learn all that is to be learnt of the family traditions regarding the origin and history of the manuscript.

The story shall be told, with some abridgment, in the Sergeant's own words:—

✓ 'In the reign of King James the IV., some time before the year 1500, it pleased the eternal Jehovah . . . to cause his marvellous light take influence on Mordoch Nisbet in Hardhill, in the parish of Loudon and shire of Ayr. . . . His eyes were opened to see the vanity and evil of Popery, . . . so he deliberately resolved against it, turned from it, and joined himself with these called Lollards, the first name given to British Protestants, whom Papists called Hereticks. But in the reign of King James the V., the Papists, perceiving the Lollards began to grow numerous, and they not willing any should disturb their kingdom of darkness, raised persecution against them. Then Mordoch fled over seas, and took a copy of the New Testament in writ. What else he did we cannot say; but after some stay abroad

<sup>1</sup> It was reprinted from the second edition in vol. ii. of Wodrow's *Miscellany* (p. 377).

he came home to see his native country, with others who had been elsewhere upon the same occasion, two of whom were taken and burnt at Glasgow, viz., Mr Russell and Mr Kennedy, as is to be seen in the first book of Knox's History. Mordoch being in the same danger, digged and built a vault at the bottom of his own house, to which he retired himself, serving God and reading his new book. Thus he continued, instructing some few that had access to him, until the death of King James the V. But when the Queen Dowager held the regency, the true religion began to be more openly professed, the monuments and ornaments of Satan's kingdom of darkness pulled down. Mordoch, though then an old man, crept out of his vault, and joining himself with others of the Lord's people, lent his helping hand to this work through many places of the land, demolishing idolatry wherever they came. But having served his generation he died, and left his son Alexander Nisbet heir to his New Testament zeal and concern for the true religion, which he indeed took care of; and continuing therein to his life's end, left his son, James Nisbet, heir to the written New Testament, and other relatives. This James was humble, meek, and very religious, but nothing of a public spirit. He married one Janet Gibson. . . . She died young, and left him with two children, a son called John and a daughter called Mary. . . . James lived a widow all the rest of his days. . . . When he died he left the written New Testament to his son John, who was adorned with the humane advantages of a tall, strong, well-built body, and of a bold, daring, public spirit. He went abroad and joined in the military, the knowledge of which was of great use to him in time

of the after-persecution. Having spent some years thus in foreign countries, he returned to Scotland and swore the covenants when King Charles at his coronation swore them in Scoon, 1650.'

John married Margaret Law and had four children. He took up arms for the covenant, was severely wounded at Pentland, 'did good service' at Drumclog and Bothwell, and was finally captured and executed at Edinburgh. The treasured New Testament descended to his son and biographer, Sergeant James Nisbet, who died in 1728.

Wodrow in his 'Analecta,' under the year 1728 (vol. iii. p. 518), continues the history of the family and the book:—

'James Nisbit, son to John Nisbit of Hardhill, Ensing or Lieutennant in the Castle of Edinburgh, dyed some moneths ago. He was a very eminent and singular Christian. . . . A litle before his death, he gote my Lord Grange's acquaintance, and he somtimes visited him in the Castle. He said to my Lord, he was the last of his old family, (and had no children), and had a nepheu bound to be a barber, to whom he was to leave his papers, and an old Wickliffe's Neu Testament, which had been in the family of Hardhill since the Reformation, and his Diary.<sup>1</sup> That his papers about civil affairs wer in some disorder, and he had nobody he could trust those to till his nepheu greu up but his Lordship, and begged he would take the trouble of them.'

Lord Grange made some difficulty about undertaking

<sup>1</sup> This Diary, 1667-1688, of which a manuscript copy is preserved in the Signet Library, was printed in 1827 under the title 'Private Life of the Persecuted: or Memoirs of the first years of James Nisbet, one of the Scottish Covenanters.' Edinb., 12mo.

this responsibility, and meanwhile 'It pleased the Lord, as a great mercy to James Nisbit, to incline his nepheu to a liking to what is good and serious. . . . A feu dayes before his death he sent to my Lord, and told nou he was a dying, and he had gote his papers and rights in some order, and could nou trust his nepheu . . . with them and the family Wickliffe's Testament.'

Mr Quaritch (Catalogue of Manuscripts, Dec. 1893) gives the further information that James's widow left the volume with Sir Alexander Boswell in trust for the young man, who was not to receive it unless he should prove himself worthy of it. It was, however, presently handed over to him, and he sold it to Gavin Hamilton, in whose bookshop Boswell discovered it in 1745. He at once recovered the volume by purchase, and it remained at Auchinleck until the early part of 1893.

It will be remarked that the family tradition nowhere describes Nisbet's 'new book' as in any way distinctively Scottish. Dr M'Crie (in his 'Life of Melville,' vol. ii. p. 404), referring to the 'True Relation,' seemed to have no suspicion that the MS. was anything more than an ordinary copy of Wycliffe's version. But it is manifestly the work of a Scottish scribe, who, taking Purvey's revision of Wycliffe as a basis, altered the grammar and vocabulary wherever necessary to make his transcript intelligible or easily readable to his own countrymen, and that scribe is clearly no other than Murdoch Nisbet himself. Unfortunately very little is known of the Lollard movement in Scotland. In 1494 a raid was made upon the Lollards of Kyle, in the neighbourhood of Nisbet's own home, when thirty persons, among whom were George

Campbell of Cesnock, John Campbell of New Mylnes, the wife of Mure of Polkellie, and other persons of position, were summoned before the King and Council by the Archbishop of Glasgow. It was about this time, or before 1500, that Murdoch Nisbet joined the sect; but, according to the 'True Relation,' it was not till after 1513, the accession of James V., that he fled 'over seas,' perhaps to England, and 'took,' that is, made, for himself 'a copy of the New Testament in writ' from some English book. The date of his return, 'after some stay,' is not specified. But we are told that subsequently two of his associates, Russell, who was a Franciscan friar, and Kennedy, a young man from Ayr, were taken and burnt at Glasgow. This was in 1539. From the Sergeant's narrative it would appear that now Murdoch, being in danger, constructed the vault at the bottom of his house, and there retired, 'serving God and reading his new book.'

The MS., apart from letters and printed matter now bound up with it, consists of 251 leaves,  $10\frac{1}{4}$  inches by  $7\frac{1}{4}$ , bound in brown calf, lettered on the back 'Scottish New Testament. MS. about 1510.' Nine leaves are wanting. The collation, according to the water-marks, is as follows:—

- I. Introduction ('Prologe' and 'Summe'), Aa<sup>12</sup>; 12 leaves (1-12), wants leaves 1, 10, 12.
- II. Biblical text, A-T, nineteen quires in twelves; 228 leaves (13-240), wants leaf 37 in prologue to Mark, and leaves 236-240, which were probably blank.
- III. Appendix (Prologue to the Romans), aa<sup>12</sup> bb<sup>8</sup>; 20 leaves (241-260).

✓— Internal evidence points to the years 1513-22 as the

extreme limits of time within which the text (or section II.) was probably begun and finished. It is not likely, in any case, that after 1525, when copies of Tyndale's version were imported into Scotland, any Reformer would take a Wycliffite version from the Latin Vulgate, in preference to Tyndale's from the original Greek, as the basis of a Scots New Testament. But when Nisbet, after finishing his text, was thinking of a Prologue (section I.), Luther's version, first printed in 1522, was at hand—for the Scots prologue is in fact, for the greater part, a close translation of Luther's Preface; and this furnishes a further argument, of some probability at least, that even Luther's version was not published when the transcript of Purvey's text was begun, for the writer who could translate the Preface could as well have translated the text, and it may be presumed that he would have likewise preferred Luther to Purvey as a ground-work. It also appears that Tyndale had translated the same preface of Luther for the New Testament, the printing of which was interrupted in 1525.<sup>1</sup> If this had been known to the Scottish scribe, he would not have needed to make his own independent translation. Consequently we may put the composition of the Nisbet Preface between 1522 and 1526. At a later date, 1534 and 1536, appeared editions of Tyndale with the long prologue to the Epistle to the Romans. This came too late, apparently, for insertion in its proper place in the Nisbet MS., but a Scotticised transcript of it was added at some subsequent period at the end of the volume. Another trace of Tyndale's influence on our volume is perhaps to be found in the crosses and

<sup>1</sup> See note, *infra*, p. 1.

half-crosses which mark the beginning and end of certain lessons. These appear in Tyndale's editions of 1534 (Antwerp, M. Emperowr); 1536, 8vo; 1536 (Blankstone ed.), 4to; and 1536 (Mole ed.) In that of London, 1548-49 (Fry's No. 18), there is 'a Table to fynde the Epystles and Gospels vsuallye reade in the Churche, . . . whose begynnyng ye shall fynde in thys boke marked wyth a crosse ✠ and the ende wyth halfe a crosse ½.' The positions of the red crosses in Nisbet's MS. almost exactly correspond with those in Tyndale's editions, the few variations appearing to be the result of accident or oversight on the part of the rubricator who added them. But whatever may be the date of these prefaces and additions, the transcript of the *text* may be assigned with great probability to about 1520; and with this date agrees the character of the handwriting, in the opinion of critics competent to form a judgment upon the matter.

It is evident that the Amherst MS. is the holograph of the original scribe. Nisbet had before his eyes a copy of Purvey's revision, and we catch him at times inadvertently writing down an English word which a moment afterwards he corrects or erases. Thus in Mt. viii. 12 he copies from Purvey *rewme*, but before going further, recollecting himself, he underpoints the word as an error and adds *realme*. In Mt. vi. 2 he began to write *trumpe*, as it is in Purvey, but after writing the three letters *tru*, he marks them for erasure and substitutes 'blaw trumpet.' In Mt. i. he five times, with apparent inadvertence, copies down *begat* in the place of *generit*.

On the other hand, there is no sign of Nisbet's work ever having been copied. Before it was completed or

furnished with its prologue, Tyndale's Testament had seen the light, the reform had entered upon a new phase, and the old man's version was no longer in demand. The Amherst MS. thus survives as a unique Biblical monument of the Scottish Lollards.

An examination of the linguistic character and peculiarities of this Scottish Testament may be more fitly reserved for the third volume, when the whole text will be before the reader. But something may be said here of the general relations of Nisbet's work to the English Wycliffite versions which preceded it, and to the Latin Vulgate, which lies at the basis of them all.

At the end of the fourteenth century there were two current versions of the Bible which emanated from Wycliffe or his followers. The first, which is ascribed to Wycliffe himself, though the greater part of the Old Testament was apparently the work of his companion, Nicholas of Hereford, was completed in or about 1382. It was a rough and very literal translation, closely adhering to the construction of the Latin original, while glosses or alternative renderings were occasionally introduced into the text. The need of a version in smoother and more flowing English was at once felt, and a new version, or rather a revision of the older version, was undertaken by another disciple of Wycliffe, John Purvey, whose work was executed about 1388, or four years after Wycliffe's death, which took place on December 31, 1384.

The two  
Wycliffite  
Bibles.

There are extant numerous manuscripts of both of these Bibles, but for a long time their relationship was not clearly understood. An edition of the New Testament

according to the second version was published in 1731 by Lewis, another in 1810 by Baber, and again another in 1841 by Bagster in his *English Hexapla*, the version in each case being taken for the earlier of the two and attributed to Wycliffe. The earlier version was first published in 1848 by Pickering. But in 1850 there issued from the Oxford University Press the magnificent work, in 4 vols. 4to, edited by the Rev. J. Forshall and Sir Frederic Madden, and entitled 'The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books in the earliest English versions made by John Wycliffe and his followers.' In this work, the result of twenty-two years of labour, the editors printed the two versions in parallel columns, collected various readings from some 170 manuscripts, added a glossary, and in their preface established certain critical conclusions which have met with general acceptance.<sup>1</sup>

In a prologue which Purvey prefixed to the Old Testament, he explains in detail the object and method of his translation. He tells us that he collected, in the first instance, a number of Bibles, in order to obtain a good text; in doubtful passages he consulted the *Glossa [Ordinaria]* and the commentary of Nicolas de Lyra, and took the advice of many grammarians and divines. He aimed at translating according to the sense of the passage rather than according to the literal meaning and sequence of the Latin words; and he explains the various ways in which the ablative absolute and other Latin constructions may be rendered in idiomatic English.

<sup>1</sup> Purvey's revision of the New Testament, with the glossary corresponding to it, was extracted from this edition by Prof. Skeat and reprinted with an excellent introduction, Oxford 1879.

The result is that although Purvey's version was based upon the earlier Bible, of which, indeed, it is a revision, the differences are so distinctly marked that it is impossible to mistake the one for the other. Purvey's version naturally became the more popular. More than a hundred years after its appearance a copy, as we have seen, came into the hands of Nisbet, who set to work at its transcription into language more intelligible and familiar to his countrymen.

The following passage will give a fair idea of the relation of the three vernacular versions to each other and to the Latin :—

## VULGATE, Mt. iv. 18.

Ambulans autem Jesus juxta mare Galilææ, vidit duos fratres Simonem qui vocatur Petrus, et Andream fratrem ejus, mittentes rete in mare (erant enim piscatores). Et ait illis: Venite post me et faciam vos fieri piscatores hominum. At illi continuo, relictis retibus, secuti sunt eum. Et procedens inde, vidit alios duos fratres, Jacobum Zebedæi, et Joannem fratrem ejus, in navicula cum Zebedæo patre eorum, reficientes retia sua: et vocavit eos. Illi autem statim relictis retibus et patre, secuti sunt eum. Et circuibat Jesus totam Galilæam, docens in synagogis eorum, et prædicans evangelium regni, et sanans omnem languorem et omnem infirmitatem in populo. Et abiit opinio ejus in totam Syriam.

## PURVEY.

And Jhesus walkide bisidis the see of Galilee, and saye twei britheren, Symount, that is clepid Petre, and Andrewe, his brothir, castynge nettis in to the see; for thei weren fischeris. And he seide to hem, Come 3e aftir me,

## WYCLIFFE.

Sothely Jhesus walkynge bisidis the see of Galilee say two bretheren, Symon that is clepid Petre, and Andrew, his brother, sendynge nett in to the see; forsothe thei weren fisheris. And he saide to hem, Come 3e after me, and I shal make 3ou to be maad fisheris of men. And anon her nettis forsakyn, they suden hym. And he goynge forth fro that place, say tweyn other bretheren, Jamys of Zebedee and Joon his brother, in the ship with Zebedee, her fadir, makynge a3ein *or beetynge*, her nettis, and he clepide hem. Sothely anon the nettis forsaken and the fadir, thei suden hym. And Jhesus enuyraunyde al Galilee, techynge in the synagogis of hem, and prechyng the gospel of kyngdam and helynge al sorow, *or ache*, and al sekenesse in the peple. And his opynyoun, *or fame*, wente in to al Syrie.

## NISBET.

And Jesus walkit beside the see of Galilee and saw twa brethire, Symon that is callit Petir, and Andrew his bruthir, castand nettis into the see: for thai war fischaris. And he said to tham, Cum ye eftir me, and I sal mak

## PURVEY.

and Y shal make ȝou to be maad fischeris of men. And anoon thei leften the nettis, and sueden hym. And he ȝede forth fro that place and saie tweyne othere britheren, James of Zebede and Joon, his brother in a schip with Zebede, her fadir, amendynge her nettis, and he clepide hem. And anoon thei leften the nettis and the fadir, and sueden hym. And Jhesus ȝede aboute al Galilee, techynge in the synagogis of hem, and prechyng the gospel of the kyngdom, and heelyng eury langour and eche sekenesse among the puple. And his fame wente in to al Sirie.

## NISBET.

you to be made fischaris of men. And anon thai left the nettis, and followit him. And he yede furth fra that place and saw twa vthir brethir, James of Zebede and Johnne his bruthir, in a schip with Zebede thar fader, amendand thar nettis; and he callit tham. And anon thai left the nettis and the fader and followit him. And Jesus yede about al Galilee, techand in the synagogis of tham, and prechand the gospel of the kingdom, and heiland euary langour and ilk seeknes among the pepile. And his fame went in to al Sirie.

Note here as characteristics of the earlier version the awkward rendering of *relictis retibus*, the use of 'sotheli' for *autem*, and the occasional glosses. Purvey, on the other hand, shows almost as much dislike to a literal rendering of the present participle followed by a verb as to an ablative absolute. He will translate, for example, Mt. x. 7, *Euntes autem predicate dicentes*, 'And go ȝe, and preche ȝe, and seie.'

The language of Nisbet, closely following Purvey as he does, is not altogether such as we should have obtained from a Scot making his own independent translation. When English words used by Purvey are quite intelligible north of the Tweed, Nisbet is inclined to make no change. For example, the common Scottish words *speir*, for 'ask' or 'inquire,' and *thole*, for 'suffer,' do not once occur in the three Gospels here printed. Quintin Kennedy naturally translates *sciscitabatur ab eis* (Mt. ii. 4), 'he sperit at thame'; but Nisbet, having Purvey's 'enqueride of hem' before him, as naturally follows with 'inquirit of thame.' Compare, too, Nisbet's 'Suffir ye litil childire to cum to me' (Mark x. 14) with

Archbishop Hamilton's 'Thoile young barnis to cum to me.' On the other hand, Nisbet prefers some few common Scotticisms, as, *e.g.*, 'mirk,' even though the corresponding English word 'derk,' as in Purvey, would have been quite intelligible.

This close adhesion to the English, as a rule, where change is unnecessary, brings, however, into greater relief words and phrases which Nisbet habitually rejects as evidently unknown or unfamiliar to his countrymen, as 'clepid' for 'called,' 'sue' for 'follow,' 'nyle ye' for 'wil ye nocht,' and scores of others of less frequent occurrence.

But if Nisbet's vocabulary takes a certain colour from the English of Purvey, the construction of his sentences, his grammar, and occasionally too his choice of words, are often determined by the Latin which is at the basis of Purvey. For although Purvey improved considerably upon the earlier Wycliffe, he by no means freed his translation from traces of the Latin original. Professor Skeat instances a number of words and phrases which would puzzle the reader if he does not think of the Latin. Thus we have 'temporal' for *temporalis*, Mt. xiii. 21; 'casteles' for *castella*=towns, Mark vi. 6; 'cofyne' (coffins) for *cophinos*=baskets, Mt. xiv. 20; 'litol kyng' for *regulus*=nobleman or king's officer, John iv. 46; 'make me saaf' for *salvum me fac*, Mt. xiv. 30; 'and it was doon' for *et factum est*, Mt. xi. 1; 'he baar heuy' for *indigne tulit*, Mark x. 14, &c. *Virtutes* is continually translated 'virtues' where it should be 'miracles' or 'powers,' as *virtutes cœlorum*, 'the vertues of heuenes,' Mt. xxiv. 29. Plural forms with singular significations are translated as plurals—

e.g., *tenebræ*, 'derknesses' (Nisbet 'mirknessis'). *Quid*=why? is continually rendered 'what.'

In some respects Purvey's version, though obviously smoother English than that of his predecessor, is less exact. Wycliffe's version clumsily reproduces every particle in its place, but Purvey as frequently loses point and emphasis by disregarding them altogether. In a score of passages, for *quidam*, as in *homo quidam*, 'a certain man,' Purvey writes 'a man,' Wycliffe 'sum man' (see note at p. 235). A more important omission is the disregard of *et*= 'even' or 'also.' Thus in Mt. v. 46, *nonne et publicani hoc faciunt*, 'do not even the publicans do this,' Wycliffe characteristically translates 'whether and puplicans don nat this thing,' but Purvey 'whether puplicans doon not this.' Compare also Mt. xxvi. 69, *Et tu cum Jesu Galilæo eras*, 'Thou also wast with Jesus,' &c. Here again Wycliffe has 'And thou were with Jhesu,' and Purvey simply 'Thou were,' &c.

Generally speaking, the merits and defects of Purvey as a translator—and his merits are many—are all reproduced by Nisbet. The work of the latter is in no sense a revision either of the English version or of the Latin text. It is simply a transcript of Purvey's English into Scots. If the same Latin word occurs thrice in a passage, and Purvey happened to vary his rendering of that word on its third occurrence, Nisbet faithfully follows.<sup>1</sup> On the other hand, if Purvey, in order to make the sense of a sentence clearer, inserts a

<sup>1</sup> See Mt. xxii. 2-10, where Purvey, followed by Nisbet, four times translates *nuptia* 'weddingis.' On the fifth occurrence of the same word Purvey changes to 'bridale,' and Nisbet does the same.

word not in the Latin and underscores it to show that he has done so, Nisbet, ignoring the underscoring, copies the word as part of the text. He follows Purvey's accidental mistakes and omissions. It may be doubted if Nisbet had a copy of the Vulgate by his side to serve as a check upon the English version. At least the deviations from the accepted text of Purvey are so rare that they may be rather set down to the peculiar readings of the particular copy of Purvey's version which Nisbet had in use. That, unfortunately, cannot be recovered. Yet some of these apparent departures from Purvey's readings or renderings deserve notice. Nisbet correctly substitutes 'glorie' for 'ioye' in the strange reading found in every known copy of Purvey's version in Mt. iv. 8: 'All the rewmes of the world and the ioye of hem.' On the other hand, in Mt. xii. 20, he incorrectly substitutes 'brand,' found in no existing MS. of either Purvey or Wycliffe, for 'flax'; and he interpolates, in Mt. ix. 25, the words, 'and said, Rise, damycele,' which is found in the margin only of a single MS., and that of the earlier version. He sometimes surprises us with a difference of translation, such as 'be dronkin' for *inebriari*, where the existing MSS. of the English versions read apparently without variation 'be fillid (or fulfillid) ouer mesure' (Luke xii. 45); or again, 'I sal refresch you' for Purvey's 'Y schal fulfille 3ou' (Mt. xi. 28); but here Wycliffe had 'I shal refreshe, *or fulfille* 3ou.' It indeed frequently happens that a departure of this sort from Purvey is in the direction of Wycliffe, so as to suggest that Nisbet's copy of Purvey was one that had been in parts mixed with or corrected by the earlier version.

The Latin  
Vulgate.

The Vulgate New Testament as we now have it is an old Latin translation, provincial or African in its character, revised by St Jerome with the use of Greek MSS., which in his day were considered ancient. In its pure state it agrees rather with the Greek text of our best critical editions than with that of our so-called Received text; and it may be remarked that when the Revised Anglican version differs in reading from the Authorised version of 1611, the Vulgate will frequently be found in agreement with the former. But in course of time, as was inevitable in the case of a text so frequently copied, it became corrupt. An early source of error was the mixing of the new version with the pre-Hieronymian or unrevised 'Old Latin.' Attempts were made from time to time to secure a correct and uniform text, notably by Alcuin on the initiation of Charlemagne, *circa* 800, and about the same time, less successfully, by Theodulf, Bishop of Orleans, and later again by Archbishop Lanfranc and Stephen Harding. These works were confined to a limited area, or had little permanent effect. The errors of copyists continued to increase, and the well-meant intentions to correct them sometimes resulted in greater confusion as the more learned scholars would attempt to amend the Latin by the Greek, or what they believed to be the Greek.

A new departure was made in the thirteenth century, when certain religious orders or communities of scholars compiled *Correctoria*, or lists of variants, with the authorities for them. The best of these, and one founded on more scientific principles than the rest, seems to have been the '*Correctorium Vaticanum*,' so called because the first discovered copy of it was found

in the Vatican Library. But a more famous and more popular work of this kind was that attributed to the University of Paris. The Paris Bibles were supposed to be the result of the careful revision of the best theologians. Unfortunately this was far from being the case. As Roger Bacon long ago complained, they were the work mainly of the stationers—booksellers' editions got up for sale, supplying, apparently, the favourite readings of students from all parts; but they largely influenced the current text, owing their popularity in part, perhaps, to the fact that in these Bibles the convenient divisions of our modern chapters were first adopted.

After the invention of printing, copies of the Vulgate were multiplied in every quarter at haphazard—the first manuscript which came to hand being taken as an exemplar. One hundred and twenty-five editions were printed before the year 1500. The editions printed at Basle by Froben in 1491 and 1502 are said to be exceptionally good, but the first scholar to produce anything like a critical edition was Robert Stephens (1st edit. 1538, and 2nd in 1546). The edition of 1546, in which Stephens made use of several ancient MSS., though he attached too much value to the 'Correctorium Parisiense,' is practically, says Mr Miller<sup>1</sup> in his excellent account of the Latin version, 'the foundation of the modern Vulgate.' The Council of Trent, April 1546, while declaring the Vulgate as a version to be *authentic* and decreeing its exclusive use, recognised the confusion which existed in the variety of copies, and directed that

<sup>1</sup> In Scrivener's 'Introduction to the Criticism of the New Testament,' 4th edit., vol. ii. p. 62.

means should be taken to have it printed with the greatest possible accuracy. Forty years passed, however, before the various measures taken at Rome to carry out this decree produced any tangible result. Meanwhile, in 1547, the learned Dominican John Hentenius, Professor of Theology at Louvain, brought out an edition, often reprinted, which became practically the standard edition used by theologians of the Roman Church. It was from a copy of this, the so-called Louvain Bible, that the Rhemish New Testament was translated in 1582.

At last, in 1589, a commission of scholars appointed by Pope Sixtus V. (1585-90), and presided over by Cardinal Carafa, presented the results of their labours to the Pope, who in the following year published the Bible in 3 vols. folio, accompanying it with a bull declaring *this* to be the authentic edition recommended by the Council of Trent, and ordering all copies to be conformed to it. But the Pope, who himself took a special interest in Biblical studies, did not print the text as the Carafa commission intended it, but revised their work throughout with his own hand. The edition gave great dissatisfaction in certain quarters, and on the death of Sixtus, which took place a few months after the issue of his Bible, in 1590, it was recalled, and a new congregation was appointed to make a further revision by Gregory XIV., who (after the few days' reign of Urban VII.) had succeeded to the Papacy (8th Oct. 1590). At last, in 1592, Clement VIII. issued a new edition, which differed from that of his predecessor in some 3000 readings. This Clementine Bible is the official standard and exemplar with which all modern copies should agree, and no attempt

has been made within the Roman Church to improve the text, though individual scholars have done much to elucidate its history.<sup>1</sup>

Mr Skeat reminds us that 'the Vulgate version of the Bible is one of the most important books in the world,' and J. D. Michaelis long ago remarked that 'as a version of the Scriptures it excelled all others.'<sup>2</sup> Yet, according to M. Berger, one of the highest authorities on the subject, the Vulgate is still, or was in 1887, 'the worst edited and the least known work of Latin literature.'<sup>3</sup>

Undoubtedly the ultimate revision of the text under the Gregorian commission of 1590-91 was somewhat hastily done. The Carafa congregation had endeavoured to recover the text as Jerome had left it. The changes of Sixtus V. were not as arbitrary as has been sometimes supposed. The actual errors of the press in his edition

<sup>1</sup> An account of what was done by the several papal congregations since the Council of Trent for the emendation of the text will be found in 'Prælectiones de Nov. Test. et Historia Vulgatæ editionis a Concilio Tridentino auctore A. M. Ungarellio' (ed. Vercellone), Romæ, 1846, reprinted in the Prolegomena to Vercellone's own unfinished work, 'Variæ lectiones Vulgatæ Latinæ biblicorum editionis,' Romæ, 1860. The state of the text in the early Middle Ages is described by Samuel Berger in his 'Histoire de la Vulgate pendant les premiers siècles du moyen âge.' Paris, 1893.

<sup>2</sup> 'Versionum una omnium præstantissima,' quoted by Brunati, 'Dissert. de Vulgata,' 1825.

<sup>3</sup> 'De l'Histoire de la Vulgate en France' (Paris, 1887), p. 16. On the other hand, Ernest Ranke in his 'Codex Fuldensis' (Marburgi, 1876, p. 569) gave a more favourable estimate of the Clementine edition, pronouncing it to be *in universum satis bonum . . . textum, neque absimilem a fontibus authenticis*. In 1889, however, there issued from the Oxford press the first portion of the long-desired work, now in course of publication, by the Bishop of Salisbury, in collaboration with the Rev. J. H. White: 'Novum Testamentum . . . Latine secundum editionem S. Hieronymi ad codd. manusccriptorum fidem recensuit Johannes Wordsworth,' &c. The Four Gospels have already appeared; and here for the first time are collected the readings of all the most ancient MSS. by which the genuine Hieronymian text can as nearly as possible be restored. It has been used with every line of the present volume.

were fewer than in that of Clement. But Sixtus was reluctant to make changes where changes seemed unnecessary. He leant towards the *consuetudo ecclesiastica*, the ecclesiastical 'use and wont,' favouring readings which were established in the Bibles in current use for many centuries. An example of this conservative tendency may be found in his preference of *evertit* for *everrit* in Luke xv. 8 (see the note on the passage, p. 258). The Clementine edition by no means restored the Carafian readings, but rather fell back, according to their instructions, upon the text of the Louvain Bibles of Hentenius, which it closely resembles. On the other hand, it has been remarked by Wordsworth and White that the readings of the Sixtine edition, when they differ from the Clementine, very frequently agree with the edition of Robert Stephens.

M. Berger, after examining a typical example of the so-called Parisian Bible, dated 1270, has calculated that, without counting isolated words and faulty readings, it contained altogether an amount of interpolated matter equivalent to 100 verses; and that of these, 82 verses, or four-fifths, are found in the Sixtine edition, and 74, or three-fourths, in the authorised edition of Clement.<sup>1</sup> This of course refers to the whole Bible, and not to the New Testament only.

The differences between the two papal editions, and the relation of both to the later medieval or Parisian text, have some interest in connection with the present work. It will be frequently found that where the Latin text at the basis of Purvey and Nisbet differs from that of the present Vulgate, it will agree with the text

<sup>1</sup> La Vulgate en France, p. 10.

represented by Stephens and Sixtus V. On the whole, it seems to have been a carefully selected text, perhaps nearly as good a text as it was possible to obtain in the circumstances, and it certainly bears evidence of the diligence which Purvey claims to have taken in its preparation.<sup>1</sup> In his Prologue he warns his readers that if they would judge fairly of the translation they must first examine carefully and prove their Latin text, for undoubtedly they will find many Bibles in Latin 'ful false,' especially the newer ones; and he adds that 'the comune Latyn biblis han more nede to be correctid as manie as I haue seen in my lif, than hath the English bible late translatid.'

This much it has seemed necessary to say in explanation of the method adopted in the footnotes. Here all the substantial differences between the English of Purvey and the Scots of Nisbet are set down, and, as a rule, in such cases, or wherever the Scots may be better understood by a reference to the Latin, this is given also. Where the Latin read by Purvey differs from the present Vulgate, an attempt has been made, as a rule, to indicate whether it does so with any authority, or at least to show on which side are ranged the chief editions—*i.e.*, those of Stephens, Hentenius, Sixtus, and Clement. The renderings of the earlier Wycliffite and later Rhemish versions are occasionally added, and as examples of other Scottish translations, the vernacular citations from Archbishop Hamilton's Catechism, Gau's 'Richt Vay,' and generally of the Roman Catholic controversialists of the sixteenth century, such as Quin-

<sup>1</sup> Such an omission as that of the first four verses of St Luke must have been very widely spread to have escaped rectification.

tine Kennedy, Ninian Winzet, James Tyrie, John Hay, John Hamilton, Nicol Burne, and Adam King.

Fidelity of  
the Eng-  
lish trans-  
lation.

A word may be said of Purvey's fidelity as a translator in the light of a novel theory recently set forth by the Rev. A. Gasquet, O.S.B., in an interesting article which first appeared in the 'Dublin Review' of July 1894, and was afterwards reprinted, with a second paper on the same subject, in a volume entitled 'The Old English Bible and other Essays' (1898). Father Gasquet, with much ingenuity, endeavoured to prove that all the copies of the Wycliffite and Lollard Bibles have perished, and that all the existing MSS., commonly ascribed to Wycliffe or Purvey, are in reality orthodox Catholic versions sanctioned, or at least tolerated, by ecclesiastical authority. His arguments in favour of his main contention need not be discussed in detail here. He has not, in the opinion of his critics, in the least shaken the evidence in favour of the traditional attribution of both versions to Wycliffe's school; nor has he adduced any valid grounds for the supposition that such a thing as a Catholic authorised version was in existence at this period.<sup>1</sup> Nevertheless, Father Gasquet's inquiries have not been without fruit. He has brought out prominently a series of facts the significance of which had not hitherto been recognised. He points out that a number of finely executed copies were possessed and highly prized by orthodox princes, priests, and religious.

<sup>1</sup> See a criticism of Father Gasquet's theory, in an article entitled "The Authorship of the Wycliffite Bible," in the 'English Historical Review' for Jan. 1895, by F. D. Matthew; also 'The English Church in the Fourteenth and Fifteenth Centuries,' by W. W. Capes (Lond. 1900), pp. 126-131; and 'Our Bible and the Ancient Manuscripts,' by F. G. Kenyon (3rd edit., 1897), pp. 199-208.

A copy which was the property of Henry VI. was by him bestowed upon the monks of the London Charterhouse. Another has the royal arms of Henry VII. A third copy is shown to have belonged to the Abbey of Barking in Essex, and indeed it appears to have been written by one of the nuns. Another MS. of the version attributed to Wycliffe was the property of Katherine Methwold, a nun. In 1394 a copy of the Gospels in English was bequeathed to the chantry of St Nicholas, York, by John Hopton, chaplain. In 1517 a New Testament was given to the Convent of Our Lady of Syon by Dame Anne Danvers, the widow of Sir William Danvers. Other instances of the kind might be cited. There is even an example of what looks like a formal permission to read such versions, if indeed an inscription, in a copy of the New Testament according to the later version, is rightly interpreted by Father Gasquet. It is in a hand of the fifteenth century, now partially erased, and is thus deciphered by Forshall and Madden (vol. i. p. lxiii), 'A lytel boke of . . . . viii l. vj. s. viii. d. and hit . . . . a holy man . . . . was over seyne, and redd be Doctor Thomas Ebb . . all and Doctor Ryve . . . . my modir bought hit.' Such facts as these do not, indeed, prove that the versions in question were not Wycliffite in origin, but they do undoubtedly bear important testimony to the strict fidelity of the translations. They further show that there was no such universal opposition, as has been often supposed, on the part of the English Church authorities to the use of the Scriptures in the vernacular by trustworthy persons. In the early days of the Wycliffe movement, when the party was supported by rich and powerful friends, costly copies

of the Bible would be not uncommon. These, when not accompanied by Lollard prologues or compromising notes, would easily pass into the hands of orthodox nobles, or even priests and nuns, among whom a general desire to read the Scriptures was spreading. Father Gasquet bears witness to the absence of any taint of heresy in the text. Such books, then, would raise no suspicion; and permission to read them, if required, could be obtained without difficulty from certain bishops or confessors. These copies, moreover, would have a better chance of surviving than others found in possession of known Lollards, or marked as heretical by glosses and notes. Father Gasquet indeed says, 'In no case, as far as I can discover, has any copy been traced to a possessor of distinct Lollard opinions.' The evidence of such possession is not likely to be paraded. But it must be remembered that there is in the Bodleian Library a copy of the Old Testament in the earlier version (transcribed from the original MS. of the translator, also in the Bodleian), which has a note assigning that translation, as far as the book of Baruch, to Nicholas of Hereford, one of the leaders of the Lollards of Oxford. There is, again, at Dublin, a volume of the New Testament in this same earlier version bearing the name of Purvey as its former possessor, and in this volume Purvey has, in his own handwriting, supplied the prologues of the later version (Forshall and Madden, vol. i. p. xxv). Moreover, here, in the case of Nisbet's copy of the later version, we have proof enough of the book having been owned by an undoubted Lollard.<sup>1</sup>

<sup>1</sup> In this connection may be noted the tradition that the Gordons of Earls-toun 'entertained the Disciples of Wickliff and had a New Testament in the

Besides the fidelity and orthodoxy of these versions, Father Gasquet finds internal evidence of their Catholic origin in the fact that many copies are marked with the Epistles and Gospels read in the churches according to the Sarum Use, or have at the end of the volume tables of such lessons. But Wycliffe, who continued rector of Lutterworth to the end of his life, could only regard these tables, or indications of the Church lessons, as a convenience to his disciples; and when once such a custom was adopted, it would be continued mechanically, even when the parish churches were no longer frequented by the Lollards. We have an example of this practice in the present volume. Nisbet adds, at the end of the New Testament, a collection of lessons from the Old Testament, which he thus introduces: 'Heir followis the Epistles of the Auld Testament quhilk ar red in the kyrk aponne certane dayes of the yeir,' and among these occur the lessons for the 'secund messe' and the 'thrid messe' on Christmas Day.

There are versions of the Bible which show distinctive marks of their Protestant origin, and others which as distinctively betray a Roman Catholic authorship; but the Vulgate may be said to belong to no particular Church or creed. It was made at a time anterior to the main theological differences which have divided Christendom, and the accretions which it has absorbed in the course of time have less the character of theological glosses than have those of the received Greek text.<sup>1</sup> So it may be said of Purvey's version that,

Vulgar Tongue which they used to read in Meetings in the Woods about Earls-toun House' (Wodrow's 'Sufferings of the Church,' vol. ii. pp. 67, 68).

<sup>1</sup> For example, the ascetical habit of mind has introduced into the received

though the translator was a disciple of Wycliffe, his text bears no trace of theological bias. It was a very literal, very honest English reproduction of the Vulgate of his day; and Nisbet's Scottish recension is, in turn, no less honest and faithful.

In editing the MS. all abbreviations have been extended: *y* is printed for *ȝ*, and *th* for the obsolete contraction *ȝ*. Capitals have been used for proper names, and the verses have been numbered according to modern usage.

To Lord Amherst of Hackney the Society is greatly indebted not only for the facilities afforded by his lordship, for the transcription of the MS. in the first instance at the British Museum by Mr Hughes Hughes, but for his kindness in subsequently placing the volume under the care of Mr Gordon Duff and Mr Guppy in the John Rylands Library, Manchester, that the proof-sheets might be there collated by Mr Joseph Hall, who has most generously devoted much time and trouble for this purpose. The facsimile of the folio 105 *v*, which stands as a frontispiece to the volume, was also presented to the Society by Lord Amherst.

The skill and experience of Mr Hall in dealing with medieval MSS. have enabled him to decipher many words in the prologue and in the marginal notes, which were partly effaced or obliterated by abrasure of the leaves. He has read the proofs at least twice throughout with the MS., and has supplied the diplomatic notes on the Greek 'fasting' as an adjunct to 'prayer' in 1 Cor. vii. 5 and Acts x. 30, where there is no such reference to fasting in the Vulgate or the best Greek MSS. 'In the New Testament, at all events,' writes the Rev. W. F. Moulton ('History of the English Bible,' 2nd ed., p. 29), 'the Vulgate is often nearer to the sense of the sacred writers than are many of the later manuscripts of the Greek Testament.'

state of the text; and although he is in no way responsible for either the matter or form of my own notes, I have to acknowledge my indebtedness to him for many corrections and suggestions as the proofs passed under his eye. It is hoped that Mr Hall will be able to contribute to the third volume some remarks on the linguistic peculiarities of the text.

My thanks are also due to Mr Gordon Duff, Mr Henry Guppy, Mr Archibald Constable, Dr David Patrick, and Mr W. A. Craigie for kind help in various directions.

T. G. LAW.

*November 2, 1901.*

## WORKS QUOTED IN THE NOTES, WITH ABBREVIATIONS.

---

### ENGLISH BIBLES.

- FM. Forshall and Madden's 'Holy Bible . . . in the earliest English versions.' Oxford, 1856.  
Wy. Wycliffe's or the earlier version, as edited in the above work.  
P. Purvey's or the later version, ditto.  
Nis. The Scottish recension, by Murdoch Nisbet.  
Rh. 'The New Testament, translated out of the authentical Latin according to the best corrected copies of the same . . . in the English College of Rhemes. Printed at Rhemes, 1582.' This version is quoted from the edition printed, with the spelling modernised, by Bagster in his 'Vulgate New Testament, with the Douay version of 1582.' Lond. 1872.  
Kenrick. The Four Gospels translated from the Latin Vulgate by F. P. Kenrick (afterwards Archbishop of Baltimore). New York, 1849.  
AV. The Authorised Anglican version (1611).  
RV. The Revised version of New Testament, 1881.

### LATIN BIBLES.

- St. The edition of the Vulgate published by Robert Stephens, 1546.  
Hent. The Louvain Bible, an edition of the Vulgate published by John Hentenius in 1547.  
Sixt. The edition issued by authority of Pope Sixtus V. in 1590.  
Clem. The present authorised edition, first published by Pope Clement VIII. in 1592.  
Vg. The Latin Vulgate, when the above editions agree, or when there is no need to distinguish them.  
WW. Nov. Test., Latine, &c., edited by Wordsworth and White. Oxford, 1889-98.  
Cor. vat. The *Correctorium Vaticanum*, as cited by WW.

## OTHER WORKS AND EDITIONS CITED IN THE NOTES.

- Abp. Ham. The Catechism of John Hamilton, Archbishop of St Andrews, 1552. Edited by T. G. Law. Oxford, 1884.
- Barbour. Barbour's des schottischen Nationaldichter's Legendensammlung . . . bearbeitet von C. Horstmann. 2 vols. Heilbronn, 1881-82.
- Burne. Disputation concerning the controversit headdis of religion. By Nicol Burne. Paris, 1581.
- Catholicon. Catholicon Anglicum, an English-Latin word-book dated 1483. Edited by Sidney J. H. Herrtage (E. E. Text Soc.), 1881.
- Gau. The Richt Vay to the Kingdome of Heuine. By John Gau (1533). Edited by A. F. Mitchell (Scot. Text Soc.), 1888.
- Hampole. The Psalter, with a translation by Richard Rolle of Hampole. Edited by Rev. H. R. Bramley. Oxford, 1884.
- Hay. Certaine Demandes . . . proponed to the ministers. Be Johne Hay, ane clerk of the Societie of Jesus. Paris, 1580.
- Jam. Etymological Dictionary of the Scottish Language. By John Jamieson. New edition, 4 vols., 1882-87.
- J. Ham. (Cath. Traict.) Ane Catholik and facile traictise dravin out of the halie scriptures. . . . Be Johne Hamilton. Paris, 1581.
- J. Ham. (Fac. Traict.) A facile traictise, contenannd firs ane infallible reul, &c. Be Maister Ihone Hamilton. Lovan, 1600.
- Kenn. Ane compendius Tractive . . . set furth be Maister Quintine Kennedy, 1558. Reprint in vol. i. of Miscellany of the Wodrow Society, 1844.
- King. Ane Cathechisme . . . be the godlie and lerned father Peter Canisius, with ane Kallendar maid be Adame King. Paris, 1588.
- N.E.D. New English Dictionary. Edited by James A. H. Murray, &c. Vols. i.-iv. Oxford, 1888-1901 (in continuation).
- Prompt. Promptorium parvulorum sive clericorum, lexicon Anglo-Latinum, auctore fratre Galfrido, grammatico dicto, circa 1440. Ed. Albert Way. 3 vols. (Camden Soc.), 1843-65.



## A PROLOGE TO THE NEW TESTAMENT.

---

LYKE AS THE ALD TESTAMENT IS A BUKE QUHERIN<sup>1</sup> is writtin not onli the law and commandmentis of God, bot also the actis and dedis

<sup>1</sup> The greater part of this prologue (down to "effir this fassi[ounn]," p. 5) is a literal translation of the preface to Luther's New Testament. The preface to Luther's first edition (Wittenberg, 1522), and other early editions (Basel, 1522; Strassburg, 1524; Augsburg, 1529), begins with the words "Es were wol recht und billich," and does not correspond with the opening of the Scots version until the middle of the second paragraph, "gleich wie," &c. But in Luther's edition of the whole Bible (Wittenberg, 1534), and in subsequent editions, his preface to the New Testament begins and continues literally as in the Scots version, thus :—

"Gleich wie das alte Testament ist ein buch, darinnen Gottes gesetz vnd gebott, daneben die geschichte, beide derer, die dieselbigen gehalten und nit gehalten haben, geschriben sind. Also ist das neue Testament ein buch, darinnen das Evangelium vnd Gottes verheissung, daneben auch geschichte, beide derer, die daran glauben, und nit glauben, geschriben sind.

"Dann Evangelium ist ein Griechisch wort, und heisset auf Teutsch, gute botschaft, gute mähre, gute neue zeitung, gut geschrey, davon man singet, saget und frölich ist. Gleich als da David den grossen Goliath vberwand, kam ein gut geschrey und tröstliche neue zeitung vnder das jüdische volck, dass ihr gewrelicher feind erschlagen, und sie erlöset, zu freude vnd fride gestellt weren, davon sie sunen vnd sprungen vnd frölich waren."

Luther concludes as follows :—

"Das meinete auch Christus, da er zur letze kein ander gebott gab, dann die liebe, daran man erkennen solte, wer seine jünger weren vnd rechtschaffene gläubigen. Dann wo die werck vnd liebe nicht herauss bricht, da ist der glaube nicht recht, da haftet das Evangelium noch nicht, vnd Christus ist nicht rechte erkant. Sihe, nun richte dich also in die bücher des neuen Testaments, dass du sie auf dise weise zu lesen wissest."

The first half of this preface of Luther's was also embodied by Tyndale in the 'Prologge' prefixed to the fragment of the New Testament printed by him in 1525. Tyndale's version of the passage above quoted may be compared with that of Nisbet :—

"The olde testament is a boke, where in is wrytten the lawe and commaundmentes of god, and the dedes of them which fulfill them, and of them also which fulfill them nott.

"The newe testament is a boke where in are coteyned the promyses of god, and the dedes of them which beleue them or beleue them nott. Euangelion (that we

baithe of thame that haif kept the same and of those that haif not fullfillid thame; Evin sa is the new testament a buke quharin is writtin not onlie the Gospell and promiss of God, bot also the actis and dedis baith of sic as beleve tharon and of thame that beleve not.

For Euangelion is a Greke word, and is alsmekill to say in Inglis as a gude message, gude newis, gude mery tithingis, or sic a confortabill word as makis a man to syng, to be glaid, and his hart to leape for joy; lyke as quhen Dauid had ourecum grete Goliath thar come a gud swete message and comfortable new tydingis amang the pepile of the Jewis. Thare crewall enemy was slane, and thai not onlie deliuerit, but restored to joy and peace, quhilk causit thame to syng, to daunce and to be glaid: Evin sa is this Euangelion and new testament of God a joyfull and mery tithing, publissit be the apostles throwout all the world, of a true Dauid quhilk faucht with syn, with dethe, with hell and with the dewill and has ourcum thame; and besydis all [this] He has deliuerit, iustifiit and savit thaim that<sup>1</sup> beleve in Him w[ithout] ony of thaire deseruyng. Not onelie this bot he has made ag[rem]ent for thame with God, and brocht thame vnto his favour ag[ain] throw occasion quherof thai syng, geving thankis and prays vnto God and reiose at thare hartis for euirmare. Gif thai stedfastlie beleve jt and be constant in faith, &c.

This message and confortabile newis, this euangelis and godlie new tything is callit a new testament, Because that lyke as quha[n] a man bestowis his gudis before his dethe, his testament [charg]it th[at] airis namit tharin sall haif his gudis distributit amang thame [eftir] his dethe. Evin sa Christ likewiss, befoire he suld die, comma[ndit an]d chargit that eftir his dethe this Euangelion or Gospell [suld be pu]blissit in all the w[arld an]d that vnto euery ane that b[elevis all his] gudis suld [b]e ge[vin in] possessiounn, that is to say, [his lif quharb]y he has swall[owit vp] deith, his rychtuousne[s quharby he hes destroyit synn] and his saluation [quharby he hes] ourcum euirlast[ing] damnatioun. Now can the unseli man, bejing tanglit with syn, deit[h]<sup>2</sup> and hell, here] nathing [more confor]table than sic gude swete tythingis of Christ. Yee he mot nedes be glade and reioce fra his hart rute be the resoun tharof [quhar] he beleve that it is trew:—

For the stablissing now of sic a faith God promisit this h[is] cal the gospel) is a greke worde, and signyfyth good, mery, glad and ioyfull tydinges, that makyth a mannes hert glad, and maketh hym synge, daunce and leepe for ioye. As when Davyd had killed Golyath the geaunt, cam glad tydinges vnto the iewes, that their fearfull and cruell enemy was slayne, and they delyvered oute of all daunger: for gladnes were of, they songe, daunsed, and wer ioyfull.”—*The first printed English New Testament, translated by William Tyndale, photolithographed, &c., by Edward Arber. 1871.*

<sup>1</sup> *thame*, MS.

<sup>2</sup> The *lacuna* in the MS., so far as the Scots prologue follows that of Luther, have been conjecturally filled in, within square brackets, by Mr Joseph Hall.

gos]pell and new testament, be his prophetis in diuerss placis of th[aim]. And Paul sayis, Rom. I. I am put apart to preche the Gospell of [God qu]hilk he promisit afore be his prophetis in the halie scriptu[ris] of his sone quhilk was begottin of the sede of dauid eftir th[e] fleisch. A]nd to declare part of thame, God made first a notabill [prom]iss quhan he said vnto the Serpent, Genesis III. I will pu[t enmy]tye betwene the and the woman, and betwene thi sede and hir s[ede]; th[e] same sall tred doun thi hede, and thow sall tred him on the h[ee]l. C[hrist] is this womanis sede quhilk has treddin doune the devill[is see]d; that is to say synn, deith, hell, and all his powere, for w[ithout] this sede can na man eschape syn, deith nor hell.

Item Gene. XXII. God made this promiss vnto Abraham saying, [in th]i sede sall all the nationis of the erd be blist. Christ is the sede [of] Abraham, sais saynt Paul in the thrid chapter to the Galathians, [qu]hilk hes blissit all the world be the Gospell. For quhar Chris[t is] noch,<sup>1</sup> thar is yit the curss that fell vponn Adam a[nd his chi]ld[ir] quhen he had synnit, sa that thai were all in bondage [and suge]tt[is] of syn, deith and hell. Aganis this curss now dois the [gospell bliss]e the warld, in that it cryis opinlie, quhasaeuir [bele]vis [in] this sede of Abraham salbe blissit, that is to say deliuerit fra [synn,] deith and hell, and made rychttuous, and sall leve and be [sai]vit for evir. As Christ sayis himself in the xi. of Joh[nne, he] that belevis on me sall nevir de.

Mairour he promist vnto Dauid ii. Regum vii. saying: I will [eft]ir the raiss vp thi sede, quhilk sall cum of thi body: his k[ingdom]e will I stable, he sall buyld ane houss for my [name an]d I will stable the sete of his kingdome for e[vir]; I sall be] his fadir and he sall be my sone, &c. [T]his<sup>2</sup> is the kingdome of Christ, quherof the [gospell] sayis it is] a[n]e euirlasting kingdome, [a kingdome of lyf, of blis and F. 2 r. of rychtuosnes quharin cummis vt of the presonn of synn and de]ith [all thame that beleve in him]. S[a evin are the pro]mis[is] of the gospell [in mony of th]e prophetis, as in the fift chapter of Micheas, [and tho]w Bethleem Ephrata art litill among the thousandis of Ju[da], out of the sall thar cum ane vnto me quhilk salbe the gouv[er]nour [in] Israell. Item in the xiiij. chapter of Osee. O deithe, I wilbe [thi] deithe, &c.

Thus is the Gospell now nothing ellis bot a preching of Christ, the sone of God and of Dauid, trew God and man, quhilk with his deithe and resurrectiounn has for our sakis ourcum deith and hell and the synnis of all thame that put thair traist in him: Sa that the Gospell may be callit a schort or lang oratioun of Christ, for ane may discribe it schortlie and with few wordis, and ane vthir may discribe it at lenth. He discribith it at lenth that writis [m]ony workis and wordis of Christ as the four Euangilistis do: Bot he discrivis it schortlie that spekis not mekill of Christis workis and miraclis, bot declaris with few

<sup>1</sup> noch, MS.

<sup>2</sup> Paragraph in MS.

wordis how He be his deith and Resurrectiounn hes ourcum syn, deith and hell for all thame that [be]leve in him. As Peter and Paul do.

Take thow gude heid tharefor that thow make not of Christ [M]oses, nothir of the Gospell the law, as men haif done in tymes [p]ast. For thocht the Gospell condempne not rycht gude workis, yit [do]is it not require our workis for ony sic intent that we suld be made rychttuous or sauit be thame. The contrariewis it rather [r]equyris thame becaus we are sauit all redy. Bot specialle it [s]ettis furth the faith in Christ, and prouokis menn to beleve onn him, namelie that he for our sakis has ourcum syn, deith and hell, and sa restorit ws vnto rychtuounes and life and savit ws not be our werkis bot throw his avin workis, evin be his deith and passiounn. In sa mekile that we may be als bald of his deith and victorie as thocht we had done it oure selfis.

Quhare as Christ now in the Gospell and Peter alsa and Paul [in tha]r epistlis geif mony commandmentis and doctrinis and expone [the la]w, esteme thou that lyke<sup>1</sup> as all vthir workis and benefitis [of] Christ. And lyke as to know his workis and actis is not [yit] the ryct knowlege of the Gospell, for tharby knawis thou not [yit] that he has ourcum syn, deith and hell and the dewill, evin sa [is that nocht yit the rycht vnd]irstanding of the Gospell, thocht [thou knaw sic doctrinis and law; bot quhan the voce] cummis that sayis Christ is [thin, wit lyf and lare and wer]kis, deith, resurrectiounn and al th[at he is, hes, dois and is able] to do.

F. 2 v.

Thus we se that Christ vsis na violens nor comp[uls]ioun, Bot with lufe and kyndnes callis he euery mann and sa[yis], Blissit ar the pure; Blissit ar the meke; Blissit ar the m[arci]full, &c. And the apostlis alsa in thar epistlis vse evir [the ilk] a maner thir wordis: I exhort yow, I beseke yow, I pray [yow]. Sa that men may se and perceauie onn euery side how that the Go[spell] is na law buke, bot a veray preching of the benefites of C[hrist] declarit vnto ws and gevin vnto ws to be our awin, gif [we] beleve. Bot Moses in his bukis dryvis, compellis, threatnis, [bet]tis and punnyssis sore, for he is a writare of the law, and [the] executare of the same. As for him that belevis thar is na [law] gevin vnto him, as saint Paul sayis, Tim. i. becaus that [be] faith he is made rychtuoun, restorit vnto life and savit. No[ither] has he neid of ony thing els, bot to declare this faith [wit] sic gude christin workis as God has commandit him.

Ye, quhar trew faith is thar can not the man that has if[t re]frane, bot declaris him self and brekis oute be gude wor[kis], knowleging and teching this Gospell vnto vthir menn, and jeo[pardis] his life for the same. And as for all conuersatiounn and d[edis] he ordris thame vnto the profit of his nechbour to help him [nocht] onlie to cum vnto this grace and knowlege of Christ, bot d[ois] alsa with his body and gudis, evin as he seis that Christ ha[s done]

<sup>1</sup> *lykes*, MS.

for him, and sa followis he the ensample of Christ. This w[es] Christis menyng alsua, quhen at his departing he gaif [nan] vthir commandement but lufe quherby menn mycht know quha [war] his disciplis and trew belevaris. For quhar gude workis and [lufe] brekis nocht furth, thare is doutles na rycht faith, thare has the [gos]pell takin na sure hald and thare is nocht Christ yit trew[lie.]

Take hede now, order thi self sa in the bukis of the [testa]ment that thou mot know to reid it eftir this fassi[ounn].<sup>1</sup> Se that thou be first sure of the grete marcie of God in . . . sa to excerciss thi self in lufe and gude workis that the . . . [Go]d and his doctrine may be had in honour. For this is . . . way to promote the trew . . .

. . . his marcie . . . F. 3 r.  
 . . . that we sal be content contry . . .  
 . . . the same kyndnis vnto oure nechbouris  
 th[at] . . . sic . . . se the thingis quhilk we se  
 and the . . . is qu . . . s the thingis that we heir. For  
 this is evin the [ver]ray work of God that quha saeuire dois sa rede or  
 heir Goddis [wor]ld that the hale lust and desyre of his hert is to leve  
 thareftir, [the] same vndirstandis quhat is red, and is na vayne herar.

God has promist to encess the knowlege of his word in all sic, [a]n[d] hervnto pertene all the promisis of the scripture made vnto [tham]e that feir God and delite in his commandmentis, that is to say vnto all sic as heir or reid Goddis word and ar content with all [th]are hartis to leve thareftir, euery man as God has callit him.

Gif thou be a prince, lord, juge or herd of the pepill and [he]s sic delyte and lufe vnto Goddis word that thou can fynd [in th]in hart, according as God commandis the, to know na person [in] iugement, to haif the buke of the law of God by the, and to kepe vnto the rule that he him self has discrivit the in the xvij chap[tire] of Deuteronomion, than art thou blissit and partakare of [al] the promisis that evir God made vnto thame that fere him.

Gif thou be a bischope or preist and hes sic delyte in the [wor]ld of God that thou can be content with all thin hart, as nere [as] thou may, to be sic a spirituall schepherd as sanct Paul discriv[ite] in the first epistle vnto Timothe and in the epistle to Titus, [an]d to practis thin office as saint Peter exhortis the in the fift [ch]apter of his first epistle, than may thou be sure to be blis[si]t and to be parttakare of all the gude that evir God promisit vnto thaim that fere him.

Finallie quha saeuir thou be, man, wif, serwand or child, [gi]f thou be diligent in the estait that God has callid the vnto, nocht [tr]owing thin awin inuentiounn but ordiring thi self eftir the command[me]nt and word of God, and can fynd in thin hart to leve [tha]reftir, than art thou surelie blist and partakare of all the suete [pr]omisis that evir God made vnto thame that feir him.

<sup>1</sup> Here Luther's preface ends.

F. 3 v.

Gif we endevore [ws] also to rede Goddis word eftir his . . . . .  
 . . . . . we se . . . . . that his blissing sall lycht vponn . . . .  
 . . . . . sall God be trewlie servit and honourit . . . . .  
 . . . . . obeyit. than sall na seditiounn preval . . . . .  
 word trewlie p[r]ecchit<sup>1</sup> than sall that pure be . . . . . dit for  
 eu[ir]. Than sall evin thai that now ar aganis the trewth haue  
 occasi[oun] to lufe it, to be conuertid vnto it, to follow it, and to  
 recea[ue] it, to the grete worschip of the doctrine of God. To quham  
 fo[r] this his new Testament be honour and dominioun, prays and  
 glo[ry] now and evir. Amen.

## THE SUMME OF THE FOUR EUANGELISTIS.

## QUHAT THE GOSPELL OF SAINT MATHEW CONTENIS.

- Chap. i. The genealogy of Christ and mariage of his mothir Mary.  
 The angell satisfijs Josephs mynd.
- Chap. ii. The tyme and place of Christis birth. The wysmenn offir  
 thaire pre[se]ntis.<sup>2</sup> Christ fleis in to Egipt, the yong ch[il]drenn  
 ar slane, Christ turnis in to Galile.
- Chap. iij. The Baptyme, preching and office of Johnne, and how  
 Christ was baptisit of him In Jordanne.
- Chap. iiij. Christ fastis and is temptit. He callis Petir, A[n]drew,  
 James and Johnne and heales all the seik.
- Chap. v. In this chapter and in the tua nixt following is r . . . nit the  
 maist excellent and lufing sermon of Christ In the mont : quhilke  
 sermon is the verray key that oppinnis the vnderstanding in to the  
 law. In this fyft chapter speci[al]lie he prechis of the viij beati-  
 tudis or blissingis, of ma[n] slauchtir, wraithe and anger, of  
 adultry, of sweringe, [of] suffering wrangis, of lufe evin towart a  
 mannis enemyis.
- Chapter vi. Of almes, prayar and fastinge. He forbiidd[is] the carefull  
 seking of warldlie thingis.
- Chapt. vii. He forbiddis fulische and temerarius jugement[is], reprov-  
 ypocrisy, exhortis vnto prayer, warnis to b[e]war of fals prophetis,  
 and sa concludis his sermon.
- Chap. viij. Christ clengis the leper, helis the captains serwand and  
 mony vthir disesis, and h[elis] Peters mothir . . . . .
- [Chap. ix.] . . . . Mathew fra the . . . . .  
 for his descipulis, helis the woman of bludy [is]sue, helpis Jairus  
 dochtir, gevis tua blyndmenn [thai]re sycht, makis a did mann  
 to speke, dryvis out a [de]vill.
- [Chap. x.] Christ sendis out his xij apostles to preche in [Jew]ry,

F. 4 r.

<sup>1</sup> MS. *pecchit*.<sup>2</sup> MS. *prentis*.

- gevis thame charge, techis thame and confortis [tha]me aganis persecutiounn and trouble.
- [Chap. x]i. Johnne baptist sendis his disciplis vnto Christ quihilk gevis thame thare ansuere, rebukis the vnthankfull cities, and lufinglie exhortis menn to tak his yok vpounn thame.
- [C]hap. xij. The disciplis pluck the eris of cornne. He excusis thame, helis the dryit hand, helpis the possest that was blynd and dum, rebukis the vnnfaithfull that wald nedis haue takins, and schewis quha is his brother, sister and mothir.
- [C]hap. xiiij. The parabile of the sede, of the tares, of the mustard seid, of the laven, of the tresure hid in the feld, of the perles and of the nett.
- [C]hap. xiiij. Johnne is takin and hedit. Christ fedis five thowsand menn with v lavis and tua fische and apperis be nycht vnto his disciplis vpounn the see.
- [C]hap. xv. Christ excusis his disciplis and rebukis the scribis and phariseis for transgressing Goddis commandement throw thare avin traditionis. The thing that gais in to the mouth defylis nocht the mann. He deliueris the woman of Canaans dochter, helis the multitude, and with vij lavis and a few litill fische fedis iiij M menn besyde wemenn and childrenn.
- [C]hap. xvj. The phariseis requir[e of him a] takin. Jesus warnis  
 . . . . . relis . . . . .  
 [h]is disciplis of the ph . . . . . F. 4 v.  
 The keyis of hevin, The fru . . . . . sall met . . . . .
- [C]hap. xvij. The transfiguriounn of Christ vponn th[e mont] of Thabor. He helis the lunatike and payis tribut[e].
- Chap. xvij. He techis his disciplis to be humill and hav . . . to avoyd occasions of evill and ane to forgif a . . . offence.
- Chap. xix. Christ gevis ansure concernyng mariage, . . . this not to be lawfull nor to lufe werldlie riches.
- Chap. xx. Christ techis be ane similitude that God is de . . . to na mann, and how he is alway calling menn to his . . . He techis his disciplis to be lawlie, and gevis [blind] menn thare sycht.
- Chap. xxi. He ridis into Jerusalemm, dryveth the marchandis out of the tempile, cursis the fig tre and rebukis th[e] Pharisees with the similitude of the tua sonnys, and of the husbandmen that slow sic as wer send vnto thaime.
- Chap. xxij. The mariage of the kingis sone: tribute to be gevin to the Emperour. Christ confutis the opiniounn of the Saduces concernyng the resurrectiounn, and ansueris the scribe vnto his questiounn.
- Chap. xxiiij. Christ cryis wa our the phariseis, scribis and ypocritis, and prophycyis the destructiounn of Jerusalem.
- Chap. xxiiij. Christ schewis his disciplis the destructiounn of the

tempill, the end of the warld, the takins of the lattir dayis, and warnis thame to walk for the warld sall sodenlie peris.

Chap. xxv. The tenn virgins. The talentis deliuerit to the seruantis, and of the generale Jugement.

Chap. xxvj. The Magdalene anoyntis Christ. Thay eit the Easter lamb and the supper of the Lord. Christ pra[a]yis in the gardine. Judas betrayis him. Peter smytis of Malcus eare. Christ is accusit be fals wi[t]nessis. Peter denyis him.

Chap. xxvij. Christ is deliuerit vnto Pilate. Judas hangis him . . .

. . . . .  
. . . men keip the . . .

F. 5 r.

[Chap. xxviii.] . . . T[he r]esurrectiounn of Christ. The hie preistis gif the souldyres large money to say that Christ was stollin out of his graif. Christ apperis to his disciplis and sendis thame furth to preche and to baptiss.

## THE GOSPELL OF SAYNT MARKE

### QUHAT IT CONTENIS.

Chap. i. The office of Johne the baptist. The baptyme of Christ. His fasting, his preching and the calling of Peter, Andrew, James and Johnne. Christ helis the mann with the vnclenne sprete, helpis Peters mothir in law and clengis the leper.

Chap. ij. He helis the man of the paralsy, callis him the custumar, etis with oppin synnaris and excusis his disciplis.

Chap. iij. He helpis the mann with the dryit hand. Chesis his Apostlis and castis oute the vnclene sprete, quhilk the pharisees ascribe vnto the devill. The bruthir, sistyr and mothir of Christ.

Chap. iiij. The parabile of the sawar. Christ stillis the tempest of the see quhilk obeyis him.

Chap. v. He deliueris the possest fra the vnclenne sprete, the woman fra the bludy issue. Rasis the capitanis dochtir.

Chap. vj. Christ prechis at hame and is not regardit. He sendis out his disciplis. Johnne baptist is takin and hedit. Christ fedis v thowsand menn with five laues and tua fisches. He walkis vpounn the see.

Chap. vij. The pharisees ar nocht content that the disciplis eit with . . . vn wasc . . . . .  
. . . . . breking of the . . . . .  
. . . . . Emaus dochtir and ma . . .

F. 5 v.

Chap. viij. He fedis iiij<sup>m</sup> menn with sevin laues, reprevis . . . pharisees that ar desyrous of takins, warnis his disciplis to be war of thare laven, makkis a blind mann to se, askis his dis-

- ciplis quhat menn held of him, reprovis Peter. Tellis his disciplis of his passiounn, and exhortis thame to follow him.
- Chap. ix. The transfiguratioun of Christ, quhilk helis the childe that was possest with a dum sprete, techis his disciplis to be lawlie, and to avoyd occasions of ewill.
- Chap. x. Christ gevis his ansuer concernyng mariage, and that it is hard for a riche man to cum into hevin. Reprevis the disdayn of his disciplis, lernis thame to be meke, and restoris blynd Bartimeus to his sycht.
- Chap. xi. Christ ridis into Jerusalem, dryvis the marchandis out of the tempill, and cursis the fig tre. Confundis the Pharisees.
- Chap. xij. He rebukis the syn and vnthankfulnes of the Jewis with a gudlie similitude. Takis thame in thare awin deceatfull questionis. Exhortis thame to be war of thare doctronie and leving. And commendis the gud will of the pure wedow.
- Chap. xiiij. He warnis his disciplis to be war of fals techearis and deceavers, confortis thame aganis the trubile<sup>1</sup> for to cum, telling thame of the horribill destructiounn of Jerusalem, and of his cuming and end of the warld.
- Chap. xiiij. The Magdalene anoyntis Christ. Thay eit the pasche Lamb. And the supper of the Lord. Christ is takin and brought into Cayphas hous. Peter denyis him.
- Chap. xv. The crusyfyng of Christ and how he was buriit.
- Chap. xvi. The resurrectiounn of Christ, quhilk apperit vnto Mary Magdalene and to his disciplis, quham he sendis furth into the warld to preche the gospell and ascendis vp into . . . . .
- . . . . . F. 6r.
- . . . ef . . . .

## THE SUMME OF THE GOSPELL OF SAYNT LUKE.

- Chap. i. The conceptiounn and birth of Johnne the baptist. The conceptiounn of Christ. The thankfull sangis of Marie and Zachary.
- Chap. ii. The birth and circumcisiounn of Christ, how he was recevit into the tempill, how Symeon and Anna prophesy of him, and how he was fund in the tempile amang the doctours.
- Chap. iii. The preching, baptye and presonment of Johnne; the baptye of Christ, and a reheresall of the generatiounn of the faders.
- Chap. iiij. Jesus is led in to the wildernes and fastis all the tyme of his temptatiounn, ourcumis the dewil, gais into Galile, prechis at Nazareth and Capernaum. The Jewis despyse him, the devils

<sup>1</sup> of the world deleted.

knowlege him. He cummis in to Peters hous, helis his mothir in law, and dois grete miracilis.

Chap. v. Christ prechis in the schip. The disciplis forsake all and follow him. He clensis the leper, helis the man of the paralsay, callis Matthew the custumar, and etis with opin synnaris.

Chap. vj. He excusis the disciplis, that pluck the eris of corn, he helis the mann with the wethrit<sup>1</sup> hand. Chesis his twelf apostlis, makis a swete sermon and techis to do gude for ewill.

Chap. vij. He helis the capitanis servand. Rasis vp the wedois sone fra dethe to life. Enformis the disciplis quham Johnne baptist send vnto him. Commendis John, and reprovis the Jewis for thare vnfaithfulnes. He etis with the pharise . . . . .  
. . . . . The woman wascheith his fe[it] . . . . .  
. . . And he forgaife hir hir synnes.<sup>2</sup>

F. 6 v.

Chap. viij. Christ with his apostillis yede fra townne to townne, and preachit. He schewe the parrabile of the seide. Tauld quha was his mother and his brother. He ceasit the roryng of the see. And deliuerit the possessed and draif the dewillis int[o] the heerd of swynne. He helpit the seike womane and Jairus douchter.

Chap. ix. He send furth his twelue Apostilles to preache. Herode harde tell of him. He feade fyue thousand men with fyue laiffis and tua feische. The disciplis confesset him to be the son of God. He transfigurit him selfe vponn the mont. Deliuerit the possessed and teachit his disciplis to be hwnyll. Thay desirit wengence bot he repruyffit them.

Chap. x. He sendithe the sevinte befoire him to preche and gewithe thame cherg how to behaif thame selfis, praisithe his hewinlie fathire, ansuerithe the Scribe that tempit him and (by the exampill of the samaritanne) schewithe quha is ani manns nechboure. Mertha ressauethe the Lorde in hire hous. Marie Magdelanne is ferwent in heiring his worde.

Chap. xj. He techith his disciplis to praye. Driwithe oute a dewill<sup>3</sup> and reprevit the blasfemous pharyseis. Thay requirret signis and takinnis. He ete wyth the pharises and repreuit the ypocrisie of the pharises, Scribis and ypocritis.

Chap. xij. The lawen of the pharesyes. Christ comfortit his disciplis aganiss persecutiounn. Warneth them to be war of cowettues-nes] be the similitude of ane certane Ryche man. He wil not haue them to lyppin vpon earthly thingis. Bot to wait and be reddey aganiss his cummynge.

<sup>1</sup> *writit* deleted before *wethrit*.

<sup>2</sup> After this deleted in MS., *Chap. ix. he sends his twelue apostlis to preache. Herode . . . . . of him. He feade fyue thousand.*

<sup>3</sup> *dewillis*, MS.

- Chap. xiiij. Of the Galileanis quhom Pylot slewe. And of them that deit in Sylos. The similitude of the figg tre. Christ healith the seik woman. The parabile of the mystard seid and lawen. Few entris in the kyngdomme.<sup>1</sup> Christ repreuit Herod and Jerusalem. F. 7 r.
- Chap. xiiij. Jesus eate with the phariseis. Healith the ydropysie vponn the sabaothe. He teachit to be lawly. And tellit of the greate Supper and warneth them that will follow him to laye thair accomptes before quhat it will cost them. The salt of the earth.
- Chap. xv. The lowynge mercy of God opinly set fortht in the parabile of the hundreth scheipe. And of the sonn that was lost.
- Chap. xvj. The parabile of the wicked Mammon. Not anne titill of Goddis word sal perysche. Off the Riche mann and of pure Lazarus.
- Chap. xvij. Christ teachit his discipillis to avoid occasionis of ewill. Anne to forgif anne nother. Steidfastly to traist in God. And na man to presumme in his awin warkis. He healithe the ten lepar men. He spak of the letter dayes and of the end of the wardl.
- Chap. xvij. He teachis to be fervent in prayer contynewally. Of the pharisie and publicanne. The kyngdomme of God parteniss to yowunge childer. Christ ansuert the Rewlare. And promisit reward to all thaim that suffrit tynsale for his saik and followis him. The blynd man is restorit to his syght.
- Chap. xix. Of Zacheus and the ten servandis to quhom the ten talentes was deliuerit. Christ raide to Jerusalem and grate quhen he saw it.
- Chap. xx. They sperit at Christ anne questioun and he askit them anne nother. The parabile of the wyngard. Of the tribute to be giffin vnto the Empryour. And how Christ stoppit the mowthis of the Saduceis. F. 7 v.
- Chap. xxj. Christ comendit the pure wedow. And tellit of the destruction of Jerusalem. Of false teacharis. Of the takynnes and trubles for to cum. Of the ende of the wardl. And of his awin cummyng.
- Chap. xxij. Christ is betrayit. Thai eate the pasche Lamb. The Institutiounn of the Sacrament. Thai strai quho suld be greatest. He reprevit thame. He prayit thre tymes vpon the monte. Thai tuke him and brouth him to the hie preistis house. Peter denyit him Christ. And thai broutht him bifor the counsall.
- Chap. xxij. Jesus is brouth before Pylote and Herode. The wemen maid lamentatioun for him. He prayit for his enemyis. Forgaif the synner vpon his Rytht hand. And deit on the crose and is buryed.

<sup>1</sup> After *kyngdomme*, of deleted, MS.

Chap. xxiiij. The women comme to the graiff. Christ apperith vnto the tua discipillis that yed to Emaus. Standing in the myddis of al his discipilles, he opnyt thair eyne in the scripturis. He gaif thame anne charge. And ascendit vp to hewin.

#### THE SUMME OF THE GOSPELL OF SANCT JOHNNE.

Chap. i. The ewerlysting byrtht of the son of God and how he become man. The testimone of Johnne and of his baptyimme. The callyng of Andrew, Petir, Philip and Nathanaell.

Chap. ii. Christ turnit the watter in wyne at the mariage in Cana. And draiff the marchantes out of the tempill.

Chap. iij. The suet talking of Christ with Nychodemus. The doctryne and baptyimme of Johnne, and quhat witness he bure of Christe.

F. 8 r.

Chap. iiij. The lowynge communicatioun of Christ withe the womann off Samaria be the welle syde. How he comme into Galile. And healith the Reulers sonne.

Chap. v. He healith the may that was seik xxxviiij yeiris. The Jewes accusit him as anne breaker of the Sabbath. He ansuerit for him self and he repreiffit them.

Chap. vi. Jesus feade fyfe thousand men with fyue beare laiffis. He departit away at thai suld not mak him kyng. He yeid aponne the see. And he repreffit the fleischly hearers of his word. The carnell ar offendit at him. And forsuyk him.

Chap. vij. Jesus comme to Jerusalem at the feast to teache the Jewes and repreiffit them. The pharesyes and the hye preistis hearyng that the peopill beganne to fauore Christe. And to beleiff in him. Send out offcears to tak him. There are diuerse opynions of him amang the peopile. The phariseis repreiffit the offcears becauss thai tuke him nocht. And flaite with Nychodemus for the taking of his parte.

Chap. viij. A woman is tayne in adultrye. Christ deliuerit hir. The fredome of thame that followis Christe. Quhomme thai accusit to haue the devill within him and yed aboute for to slayne him.

Chap. ix. Christe causit the man to see that was bornne blynd, quhair throw he gat him self mair displeasure amangis the Jewes and pharesyes.

Chap. x. Christe is the schepheird and the doure of the scheipe. Sum said Christ had the dewill and is wode. Sum said he spak nocht the wordis off anne that had the dewil becauss he tauld the treuth. The Jewis tuk wp staniss to cast at him. Thai callit his preaching blasphemying and yed about to tak him.

- Chap. xi. Christ rasit Lazarus fra deatht. The hye preistis and the pharises gadderit anne consall and avise thair headis togiddir aganiss him. Thairfor passit he out of thair waye.
- Chap. xij. Mary anoynttit Christis feit. Judas murmurith. Christ excusit hir. He raid in to Jerusalem and was weill rasaut of the thankfull, bot was vtirly dispisit of the vngodly. F. 8 v.
- Chap. xiiij. Christ waische his discipillis feit. He telleth them of Judas the tratour. And commandit them earnestly anne to luff another.
- Chap. xiiij. He armyt his discipillis with consolatiounn aganiss trubile for to cum, takand fra thaim the hewyness that thai had becauss of his departing. And promised thaim the haly Gaist, the spreit of comferte.
- Chap. xv. The trew wyne. The husbandman and the branchis. Ane doctrynn of luf. And anne sueit confort aganis persecutiounn.
- Chap. xvj. Consolatioun aganis trubile. Prayers ar hard throw Christe.
- Chap. xvij. The maist harty and lowyng prayer of Christ vnto his father for all thaim that receauis his treuth and ar his awinn.
- Chap. xvij. Christ is betrayit. The wordis of his moutht straik the officars to the grownd. Peter straik off Malchus eare. Jesus is brocht befor Annas, Cayphas and Pylate.
- Chap. xix. Christe is crucifyed. He commendit his mother vnto Jhonne. He schede his blude, and is buried.
- Chap. xx. The Resurrexioun of Christe quhilk apperith to Mary Magdalyne. And to al his discipillis to thair gret confort.
- Chap. xxj. He apperith to his discipilles agane by the see of Tyberias and commandit Peter earnestly to feide his scheipe.

## THE SUMME OF THE ACTES.

- Chap. i. The ascentioun of Christ. Mathias is chosin in steade of Judas.
- Chap. ii. The cummyng of the Haly Gaist. The serment of Petir befor the congregatioun at Jerusalem and the encrease of the faithfull.
- Chap. iij. The health is restorith to his fete. Peter preachit Christe vnto the peopill.
- Chap. iiij. The apostillis war tayne and brouht before the consall. And thai war forbiddin to preache. Thei turnit thaim vnto prayere. And was maire obedient vnto God than to men.<sup>1</sup> . . .

- Chap. i. He exhortis to speke the truth, to be ferwent in prayer with steadfast . . . To lif for all . . . fra . . . . . F. 9 r.

<sup>1</sup> After this a folio missing. Contents of the Epistle of S. James follows.

. . . . . the word of God not only spyryng it  
and speiking of it, Bot to do thair efter in deid. Trew religiounn  
or devotioun quhat it is.

Chap. ii. He forbyddis to haif any respect of persones. Bot to regard  
the p[ure] alls weill as the ryche. To be luffing and marcyfull  
and nocht to boste of faith, quhair na dedis are; for it is bot ane  
deide faith quhar [na werkis ar.]

Chap. iii. Quhat gud anne ewill cummyis throw the towng. The  
dwtly of thir that [has] lernead the difference betix the wisdom of  
gospell and the world.

Chap. iiij. Weare and feythtyng cummis of woluptuusnes. The  
frendship of the warld is enemite befor God. Ane exhortatiounn  
to flee sclauanders. The vanite of this life.

Chap. v. He speakis of the wicked ryche men. He exhortis vnto  
pacience, to bew[ar] of sweirryng. Ane to knowlege his fault  
to anothir. Anne to pray for anothir and anne to laubour to  
bryng anothir to the truth.

#### THE SUMME OF THE FIRST EPISTILL OF PETER.

Chap. i. He schewis that throw the abundant marcy of God, we  
are begottin agane to a lyuely hope. And how faith monn  
be tryed. How saluatiounn in Christ is na newes, bot a thing  
prophezyed of auld. He exhortis thaim to a godly conuersa-  
tiounn, for sa mekill as thai ar now borne anew be the word  
of God.

Chap. ii. He exhortis menn to lay one syd al wyce. And schawis that  
Christ is the fundatioun quhairapon we suld bygge. He prayis  
thaim to absteyne fra fleischly lustis. And to obey worldly  
Reularis. How seruandis suld behaif thaim selues toward thair  
maisteris. He exhortis to suffer efter the exempill of Christ.

Chap. iij. How wyffis autht to ordur thaimselfis toward thair hus-  
bandis. And in thair appa[rrellis]. The dewtye of menn toward  
thair wiffis. He exhortis all menn to vnite and lufe. And  
patiently to suffir tribule. Of trew baptye.

Chap. iiij. He exhortis menn to ceasse fra synne. To spend na mair  
tyme in wyce. To be sober and gauand to prayer. To luf eche  
other, to be patient in tribule. And to be war at na mann suffir  
as anne ewill doer bot as anne christinmann and noght sik.

Chap. v. Anne speciall exhortatiounn for all byschoppes or preistes to  
feid the floke of Christ and quhat thair dewty is. And quhat  
rewart thai sal haif, gif thai be diligent. He exhortis yowng  
personis to submyt thaim selfis to the older. Ew[ery] anne to  
luf another. To be sober, to watch that thai may resist the  
enemye.

THE SUMME OF THE SECUNND OF PETER.

- Chap. i. For samekill as the power of God hes gewin them all thingis pert[eyning] vnto lyf, he exhortis thaim to fle the corruptiounn of warldly lust. To mak thair vocatiounn suir be gud werkis and frutes of fai[th]. . . . .  
 He makis mentiounn of . . . the Lord Jesus is [the] trew F. 9 v.  
 sone of God as he him self had [herde] apon [the hali hill].
- Chap. ii. He prophesys of fals techaris and schewis thair punnishment.
- Chap. iij. He exhortis thame to beware of sik as wald mak thaim beleif of the Lord was slaw in cummyng. And he prayis hem to lyue releg[ious] lyff[is] and to luk waraly for the cummyng of the lord quhais lang taryinge is saluatiounn. And becauss he wald haif na man tynte. Bot wald receaue al menn to repentance.

THE SUMME OF THE FIRST EPISTILL OF SANCT JHONNE.

- Chap. i. Trew witness of the euerlestyng word of God. The blude of Christ [is] the purgatiounn fra synn. Na man is without synn.
- Chap. ij. Christ is our aduocate. Of trew luf and how it is tryed.
- Chap. iij. The singulare luf of God towart us. And how we aucht agayne to luf anne anothir.
- Chap. iiij. Difference of spretis. And how the spret of God may be knowin be the spret of erreure. Of the luf of God and of our nychbour.
- Chap. v. To luf God is to keip his commandementis. Faith our-cummis the world. Euerlestyng lyf is in the sonne of God. Of the synn vnto deatht.

THE SECUND EPISTIL OF JHONNE.

He writte vnto anne certanne lady and rejoysit that hir childryne walkit in the trewth: he exhortis thaim vnto luf. He warnyss thaim to beware with sik deceavers as denyis that Jesus Christ comme in the fleische. He prayis them to continew in the doctryne of Christ. And to haue na thing ado with them that bryngis nocht this lernyng.

## 16 THE SUMME OF THE EPISTILL OF SANCT JUDE.

### THE THRED OF JHONNE.

He is glaid of Gayus that he walkis in the trewth and exhortis him to be luffing and kynd vnto the purer christin in thair persecutiounn. He schawis vnkynd dealyng of Dyotrephes. And the gud report of Demetrius.

### THE SUMME OF THE EPISTILL OF SANCT JUDE.

He rebukis thaim that ar blynddit with thair awin lustis resystyng the trewtht. And that we may know thaim the bettir he sayis, that thai are sik as synnis beastially aganiss nature. And dispysis rewlaris etcet. He exhortis us to edifye anne anothir, to pray in the Haly Gaist, to cont[inew] in luf. To luke for the cumyng of the Lord. And anne to help anoth[ir] out off the fyre.

## Matthewe.

**M**ATHOU<sup>1</sup> that was of Jude, as he is set first in ordour of the euangelistis, sa he wrate first the euangel in Jude. And fra the office of a tolgaderare he was callit to Gode. Quhen this Mathou had prechit the euangel in Jude and wald ga to hethin men, he wrate first the euangel in hebrew and left it into mynd to cristinmen of the Jewis, fra quhilk he departit bodilie: For as it was neidful that the euangel war prechit to the confermyng of faith, sa it was niedful that it war writin alsa aganis heretikis. Thouch mony men haue writin the euangel, foure anly, that is Matheu, Marc, Luke and Johne has the witnessing of the autorite. For thai tell the faith of the Trinite be iiij partis of the warlde. And thai ar as iiij quheles in the iiij horsit cart of the Lord that beris him about be preching of the euangel. And mankynd that was slane be iiij deidis suld be quiknit be the prechyng of thame. And tharfor the euangellis of vther writiris fel down and ar nocht resauet. For the Lord wald nocht that the forsaid novmer war destroyit<sup>2</sup> for the virtue of sacrament. Als the foure euangelistis ar vndirstandin be iiij figuris of spirituale priuite. Matheu is vndirstande be man, for he duellis principalie about the manhede of Crist. Marc is vndirstand be a lioun for he tretis of<sup>3</sup> Cristis rising agane. Luke is vndirstand be a calf, and tretis of presthede. Johne is vndirstand be ane egile and writis hieliar the sacramentis or haly priuiteis of the godhede.

Forsuthe Crist quham thir euangelistis descriuis was a man born of the virgin: he was a calf in offring or deing on the croce: he was a lionn in rising agane, and he was an egile in ascensioun. Or the manhede of Crist is signifyit in man: Presthede is signifiet in the calf. Realme is signifyet in the lioun, and the sacrament of godhede is signifiet in the egile: that is, be thir iiij bestis it is declaret that Jesus Crist is God and man, king and prest.

<sup>1</sup> The shorter prefaces in the Wycliffe Bibles resemble more or less closely the *Argumenta* found in the most ancient MSS. of the Latin Vulgate and in some of the first printed editions. These *Argumenta*, which are thought to be earlier than St Jerome's time, may be seen in Wordsworth and White's critical edition of the Vulgate. This prologue to St Matthew, however, agrees verbally with the old Latin prologue only in the first two or three lines, thus: "Mattheus ex Iudæis, sicut in ordine primus ponitur, euangelium in Iudæa primus scripsit, cuius vocatio ad dominum ex publicanis actibus fuit."

<sup>2</sup> *war destroyit* added in margin.

<sup>3</sup> *of* added above the line.

F. 10 v.

Luc. ii. a.

Gene. xxi. a.

Gene. xv. c.

Gene. xxix.

d.

Gene.

xxxviii. c.

Gene. xlv. b.

Ruth. iii. d.

i. Para. ii. a.

Nume. i. a.

ii. Reg. xvi.

a.

Ruth. iii. d.

i. Reg. xvi.

ii. Reg. xii. c.

i. Para. iii. b.

ii. Para. xii.

b.

ii. Pa. xxvi.

d.

ii. Pa. xxvii.

b.

ii. Pa. xxviii.

d.

iii. Reg. xxi.

c.

iii. Reg. xxi.

d.

iii. Reg.

xxiii. f.

xxiii. and

xxv.

i. Pa. iii. c.

Agge. i. a.

i. Esdre. iii.

a.

THE buke of the generacion of Jesu Crist, the son of † Daud, the sonn of Abraham. <sup>2</sup> Abraham generit Isaac ; Isaac generit Jacob ; Jacob generit Judas and his brethir ; <sup>3</sup> Judas generit Phares and Zaram of Thamar ; Phares generit Esrom ; Esrom generit Aram ; <sup>4</sup> Aram generit Amynadab ; Amynadab generit Naason ; Naason generit Salmon ; <sup>5</sup> Salmon generit Booz of Raab ; Booz begat Obeth of Ruth ; Obeth begat Jesse ; <sup>6</sup> Jesse begat Daud the king ; King Daud begat Salomon of hir that was Vries wif. <sup>7</sup> Salomon generit Roboam ; Roboam generit Abias ; Abias generit Asa ; <sup>8</sup> Asa generit Josaphath ; Josaphath generit Joram ; Joram generit Ozias ; <sup>9</sup> Ozias generit Joathan ; Joathan generit Acham ; Acham generit Ezechie ; <sup>10</sup> Ezechie generit Manasses ; Manasses generit Amon ; Amon generit Jozias ; <sup>11</sup> Jozias generit Jeconias and his brethir, into the transmygratioun of Babilone : <sup>12</sup> And eftir the transmigratioun of Babilone, Jeconyas generit Salatiel ; Salatiel generit Zorobabel ; <sup>13</sup> Zorobabel generit Abyuth ; Abyuth generit Eliachim ; Eliachim generit Azor ; <sup>14</sup> Azor generit Sadoch ; Sadoch generit Achim ; Achim generit Elyuth ; <sup>15</sup> Elyuth generit Eleazar ; Eleazar generit Mathan ; Mathan begat Jacob ; <sup>16</sup> Jacob generit Joseph the husband of Marie, of quham Jesus was born, that is callit Crist. ¶ <sup>17</sup> And sa al generatiouns fra Abraham to Daud ar xiiii generatiouns ; and fra Daud to the transmygratioun of Babilone ar xiiii generatiounns ; and

† Th . . . .  
the son . . . .  
Daud . . . .  
first . . . . (reh  
arsed  
was  
vnto  
seid

i. 1. **Jesu** : Nis. writes 'Jesus,' 'Jesu' ; but Wy. and P., always 'Jhesus,' 'Jhesu.'

2. **generit** : P., 'bigat.' Wy., here 'gendride, or *bigate*,' and afterwards, 'bigate.'

5. **Booz begat**. Here, and in the three following instances, also in ver. 15, Nis., perhaps inadvertently, writes 'begat.'

fra the transmigratioun of Babelon to Crist ar xiiii generatiouns. ✠<sup>18</sup> Bot the generatioun of Crist was thus: Quhen Marie the moder of Jesu was spousit to Joseph, before thai com togiddir, scho was fundin hauyng of the Haligast in wambe. <sup>19</sup> And Josephe hir husband, for he was richtuise, and wald nocht publice hir, he wald priuelie haue left hir. <sup>20</sup> Bot quhile he thouchte thir thingis, ✠ lo, the angel of the Lord apperit to him in slepe, and said, Josephe, the sonn of Daid, wil thou nocht drede to tak Marie thin wif; for that that is borne of hir is of the Haligast. <sup>21</sup> And scho sal bere a sonn, and thou sal cal his name Jesus; for he sal mak his pepile saif fra thar synnis. ✠ <sup>22</sup> Forsuthe al this was done, that it suld be fulfillit that was said of the Lorde be a prophet, sayand, <sup>23</sup> Lo, a virgine sal haue in wambe, and scho sal bere a sonn, and thai sal cal his name Emanuel, that is to say, God with vs. ✠ <sup>24</sup> And Joseph raise fra slepe and did as the angel of the Lord comandit him, and tuke Marie his spous; ‡ <sup>25</sup> And he knew hir nocht til scho had born hir first begettin sonn: and callit his name Jesus.

Luc. i. d.

Luc. ii. a.

F. 11 r.

Actis iii. c.  
Phil. ii. a.

Esae vii. c.

Luc. ii. d.

i. 18. **moder of Jesu**: *mater Jesu*; so St., but Clem., *mater ejus*.  
**hauyng of the Haligast in wambe**: *in utero habens de Spiritu sancto*.

19. **wald nocht publice hir**: *noluit eam traducere*; Wy., 'wolde not pupliche hir, or lede hir ferther.' Rh., 'would not put her to open shame.'

20. **wil thou nocht**: P., 'nyle thou.' Vg., *noli*. **that that is borne**, &c.: Gau, 'quhillk is consawit in hir is of the halie spreit.'

21. **thou sal cal**: P., 'thou schalt clepe.' **sal mak his pepile saif**: *salvum faciet*; Gau, 'thow sal cal his nayme Jesus, for he sal saiff his pepil fra thair sinnis.'

22. **Forsuthe**: P., 'for'; *enim*.

23. **sal haue in wambe**: *in utero habebit*. **thai sal cal**: reading with Clem., *vocabunt*; but Wy., 'shal be clepid,' *vocabitur*, with St. and Sixt.

. . . til sche  
. . . is not  
. . . Joseph  
. . . spekin  
. . . n  
. . . gene . .

. . . com  
nocht  
. . . wald and  
. . . vpon the

## ✠ The ij chapture

Tharfor quhen Jesus was born in Bethlem of Juda, . . . . it not  
in the dais of king Erode, lo, astronomyens com fra . . . . that the  
the eest to Jerusalem, <sup>2</sup> And said, Quhar is he that is . . . . art  
borne king of Jewis? for we haue sene his stern in the . . . . dais  
eest, and we cum for to wirschip him. <sup>3</sup> Bot king . . . . that Joseph  
Erode herde, and was trubilit, and al Jerusalem with . . . . vart  
him. <sup>4</sup> And he gaderit togiddir al the princis of prestis  
and scribis of the pepile, and inquirit of thame quhar  
Crist suld be born. <sup>5</sup> And thai said to him, In Bethlem  
of Juda: for sa it is writin be a prophet, <sup>6</sup> And thou,  
Bethlem, the land of Juda,† art nocht the lest amang . . . . Bethlem,  
the princis of Juda: for of the a duyç sal ga out, that . . . . &c.  
sal gouerne my pepile of Israel. <sup>7</sup> Than Erode callit . . . . to luk  
priuelie the astronomyers, and leirit besilie of thame the . . . . as  
tyme of the stern that apperit to thame. <sup>8</sup> And he send . . . . anc  
thame into Bethlem, and said, Ga ye and ask ye besilie . . . . was  
of the child; and quhen ye haue fundin, tel ye to me, . . . . the  
that also I cum and wirschip him. <sup>9</sup> And quhen thai . . . . nocht  
had herde the king, thai went furth; and, lo, the stern, . . . . dois  
that thai saw in the eest, went before tham, til it com . . . . che  
and stude abone quhare the child was. <sup>10</sup> And thai saw . . . . kin  
the stern, and ioyit with a ful gret joy. <sup>11</sup> And thai . . . . ldis  
entrit into that hous, and fand the child with Marie . . . . in  
his moder, and thai fel down and wirschipit him: and

Miche. v. a.  
Johne vii. d.

Psal. lxxi. l.  
Esaye lx. a.

ii. 1. **astronomyens**: *magi*; P., 'astromyenes.' Also 'astromyens' in vv. 7 and 16, where Nis. has 'astronomyers.' Kenn. (p. 135), 'Wyse men . . . fra the orient.'

2. **stern**: Wy. and P., 'sterre.' **cum for to wirschip**: so Wy., 'comen for to,' but P. omits 'for.' Kenn. (ibid.), 'Quhair is he quhillk is borne kyng of Jowis?'

4. **princis of prestis**: *principes sacerdotum*; Kenn. (ibid.), 'convenit the principalis of the preistis.' **inquirit of thame**: P., 'enqueride of hem.' Kenn., 'sperit at thame.'

6. **Bethlem, the land of Juda**: P., 'Bethleem, the lond of Juda.' Vg., *tu B. terra Juda*. **a duyç**: Wy., 'a duk'; *dux*.

7, 8. **besilie**: P., 'bisili'; *diligenter*.

quhen thai had opnyt thar tresouris, thai offrit to him giftis; gold, encens, and myrr. <sup>12</sup> And quhen thai had tane ane ansuer in slepe that thai (a) suld nocht turn agane to Erode, thai turnit agane be an vthir way in to thar cuntre. ✠ <sup>13</sup> And quhen thai war gane away, ✠ lo, the angel of the Lord apperit to Josephe in slepe, and said, Rise vp, and tak the child and his moder, and fle into Egipt, and be thou thar til that I say to thee: For it is to cum that Erode seke the child to destroy him. <sup>14</sup> And Joseph raise, and tuke the child and his moder be nycht, and went in to Egipt; <sup>15</sup> And he was thare to the deid of Erode: that it suld be fulfillit that was said of the Lord be the prophete, sayand, Fra Egipt I haue callit my sonn. <sup>16</sup> Than Erode, seand that he was dissauet of the astronomyers, was ful wrathe, and he send, and slew al the childir that war in Bethlem, and in the coostis tharof, fra twa yer age and within, eftir the tyme that he had inquirit of the astronomyers. <sup>17</sup> Than it was fulfillit that was said be Jeremy the prophet, sayand, <sup>18</sup> A voce w[as] herd on hie, weping, and mekile wailing, Rachel bewepand hir sonnys, and scho wald nocht be confortit, for thai ar nocht. ✠ <sup>19</sup> Bot quhen Erode was deid, lo, the angel ✠ of the Lord apperit to Josephe in slepe in Egipt, <sup>20</sup> And said, Rise vp, and tak the child and his moder, and ga into the land of Israel: for thai that soucht the lif of the child ar deid. <sup>21</sup> Josephe raise, and tuke the child and his moder, and com into the lande of Israel. <sup>22</sup> And he herd that Archilaus regnyt in Jude for Erode his fader, and dredde to ga thiddir: and he was warnit in slepe, and

Exod. iii. b.

F. 11 v.

. . i. xxiii. c.  
Osee. xi. c.

Jere. xxxi. c.

(a) *tha*, MS.

ii. 12. And quhen thai had tane ane ansuer: P., 'And whanne thei hadden take an aunswere'; *et responso accepto*. Wy., 'and answer taken.'

13. it is to cum that: *futurum est . . . ut*.

18. A voce was herd on hie: Vg., *vox in Rama audita est*.

went into the partijs of Galilee: <sup>23</sup> And com and duelt  
 in a citee that is callit Nazareth: that it suld be  
 fullit that was said be prophetis, For he salbe callit a  
 Nazarene.

### The Threde Chaptur ✠

Mar. i. a.  
 Luc. iii. a.  
 Joh. iii. d.  
 Mar. iii. b.  
 Joh. i. b.  
 Esaye xl. a.

iiii. Reg. i. b.

i. Reg. xiii. d.

In tha dais Johnne Baptist com, and prechit in desert  
 of Judee, <sup>2</sup> And said, Do ye pennaunce: for the kingdom  
 of heuenis sal neire. <sup>3</sup> For this is he of quham it is  
 said be Esaie the prophete, sayand, A voce of a criar in  
 desert, mak ye reddie the wayis of the Lord, mak ye  
 richte the roddis of him. <sup>4</sup> And this Johne had clething  
 of camelis hairis, and a belt of skynn about his lendis;  
 and his mete was locustis and hony of the wod. <sup>5</sup> Than  
 Jerusalem went out to him, and al Judee, and al the  
 cuntre about Jordan, <sup>6</sup> And thai war weschin of him in

ii. 23. **it suld be fullit**: P., 'it shulde be fulfillid'; *adimpleretur*.  
**callit a Nazarene**: P., 'clepid a Nazarey.' Vg., *Nazareus*. Tynd.  
 Gen. Rh., 'Nazarite.' AV., 'Nazarene.'

iii. 1. **prechit in desert**: characteristically omitting the article.  
 Vg., *in deserto*; but P., 'in the desert.'

2. **Do ye pennaunce**: *penitentiam agite*; Gau, 'repent.' **the  
 kingdom of heuenis sal neire**: Wy., 'the kyngdom of heuens  
 schal neiz or cume nize,' and so WW., both reading *appropin-*  
*quabit* with St. and Sixt.; but Clem. has *appropinquavit*. Rh.,  
 'is at hand.' Gau (p. 64), 'ye kingdome of heuine is at ye hand.'

3. **of quham it is sald**: reading, with St. and Sixt., *de quo dic-*  
*tum est*; Clem., *qui dictus est*. **of a criar in desert**: *clamantis*  
*in deserto*; Wy., 'of a cryinge in desert.' **the roddis of him**:  
 P., 'the pathis of hym'; *semitas ejus*.

4. **belt of skynn**: P., 'girdil of skynne'; *zonam pelliceam*.  
**locustis and hony of the wod**: *locustæ et mel silvestre*; P., 'hony-  
 soukis and hony of the wode.' Barbour (i. 86)—

'For ine to arsk hare he wes clede  
 With a belte of reuchtskine made,  
 And wyld hony wes his lyfede  
 And a thinge callit locusta.'

6. **thai war weschin** (P., *waichun*): *baptizabantur*; Wy., 'thei  
 weren cristenyd.'

Jordan, and knowlechet thar synnis. <sup>7</sup> Bot he saw mony Luc. iii. b.  
of Phariseis and of Saduceis cummand to his baptyrm,  
and said to tham, Generatiouns of eddris, quha schewit to  
you to fle fra ire that is to cum? <sup>8</sup> Tharfor do ye worthie  
frute of pennance: <sup>9</sup> And wil ye nocht say within you,  
We have Abraham to fader: for I say to you, that God  
is mycheti to raise up of thir stanes the sonnis of  
Abraham. <sup>10</sup> And now the ax is put to the rute of . . . vii. b.  
the tre: tharfor euiry tre that makis nocht gude frute Luc. iii. b.  
salbe cuttit down, and salbe castin into the fire. <sup>11</sup> I F. 12 r.  
wesch you in watir into pennance: bot he that sal  
cum eftir me is starker than I, quhais schoone I am Mar. i. a.  
nocht worthi to bere: he sal baptise you in the Haligast Luc. iii. c.  
and fire: <sup>12</sup> Quhais windewing clathe is in his hand, and Joh. i. c.  
he sal fullie clenge his corn flure, and sal gader his quhete Luc. iii. c.  
into his berne; bot the caf he sal birn with fire that may Mar. i. a.  
nocht be sloknyt. ✠ ✠ <sup>13</sup> Than Jesus com fra Galilee Joh. xiii. a.  
into Jordan to Johnne, to be baptizit of him. <sup>14</sup> And  
Johnne forbad him, and said, I aw to be baptizit of thee,  
and thou cummys to me? <sup>15</sup> Bot Jesus ansuerit and said  
to him, Suffir now: for thus fallis to vs to fulfill al

iii. 7. *Generatiouns of eddris: progenies viperarum. fra ire that is to cum:* P., 'fro the wraththe'; *a ventura ira.* Abp. Ham. (p. 168), 'Ye generatioun of serpentis, quha hais schawin yow to fle fra the wraith to cum? Thairfor do ye the worthi fruit of penance.'

9. *wil ye nocht say:* P., 'nyle 3e seie'; *ne velitis dicere.* **We have Abraham to fader:** *patrem habemus Abr.*; Wy., 'We han the fadir Abr.' **is mycheti:** *potens est.*

10. *cuttit down:* P., 'kit down.' Abp. Ham. (p. 34), 'Ilk tre that bringis nocht furth gude frute sal be hewin doune and cassyn into the fyre.'

11. *I wesch you: baptiso;* P., 'Y waische 3ou.' Wy., 'Y cristene 3ou.' **starker:** P., 'strongere.'

12. *windewing clathe:* P., 'wynewing cloth'; *ventilabrum.* W., 'wynwing cloth, or fan.' **corn flure:** P., 'corn flore'; *aream.* **the caf he sal birn:** P., 'the chaffe he shal brenne'; *paleas comburet.* **that may nocht be sloknyt:** P., 'that mai not be quenchild'; *inextinguibili.*

15. **for thus fallis to vs:** *sic enim decet nos.*

Mar. i. a.  
Luc. iii. c.  
Joh. i. d.  
Esaye xlii. a.  
Math. xvii. a.  
Luc. ix. d.  
ii. Pet. i. d.

richtuisnes.‡ Than Johnne suffirit him. <sup>16</sup> And quhen . . . ristes  
Jesus was baptizit, anon he went up fra the water: and, . . . h God  
lo, heuenis war opnyt to him, and he saw the Spirit . . . rycht  
of Gode cummand down as a dow, and cummand on . . . ss This  
him: <sup>17</sup> And lo a voce fra heuenis, sayand, This is my . . . rycht wis  
luyt sonn, in quham I haue pleisit to me. . . . ty be

### The ferd chapture ✠

Marc. i. b.  
Luc. iii. a.  
  
Deutro. viii.  
a.  
Sapi. xvi. c.

Than Jesus was led of a spirit in to desert to be  
temptit of the feend. <sup>2</sup> And quhen he had fastit fourty  
dais and xl nichtis, eftirwart he hungrit. <sup>3</sup> And the  
temptare com neire, and said to him, Gif thou art Goddis  
sonn, say that thir stanes be made laves. <sup>4</sup> Quhilk  
ansuerit and said to him, It is writin, Nocht anly in  
breid levis man, bot in ilk word that cummys of Goddis  
mouthe. <sup>5</sup> Than the feend tuke him into the hali citee,

iii. 16. the Spirit of Gode cummand down as a dow (P.,  
dowue, Wy., culuer). Gau paraphrases (p. 54), 'I saw the spreit of  
god cum fra the heuine apone Iesus Christ as ane dw.'

17. I haue pleisit to me: *nisi complacui*. Barbour (i. 86)—

'This is my luffit sone and dere,  
In quhame it wele complexis me.'

iv. 1. was led of a spirit in to desert: so also P.; *ductus est in  
desertum a spiritu*. Wy., 'was led into desert of a spirit.' the  
feend: so P.; *diabolo*. Wy., 'the deuel.'

3. stanes be made laves: P., 'stoones be maad looues.' J.  
Ham. (Fac. Traict., p. 292), 'gif thow be the sone of God, say to  
the staine that it be braid.'

4. Nocht anly in breid levis man, &c. Barbour (i. 157)—

'For wrytine is: nocht al anerly  
Mane liffis of bred, bot sykyrly  
Ine al gud word that procedis  
Of godis mowth.'

Gau (p. 28), 'man liffis noth alanerlie of breid, bot of euerie word  
quhilk cumis of the mwtht of God.' Abp. Ham. (p. 262), 'Nocht  
only with corporal fude the lyfe of man is sustenit, bot with all  
wordis that procedis fra the mouth of God.'

5. tuke him: Clem., *assumpsit eum*, so also in ver. 8; WW.,  
*assumit* in both cases.

and settit him on the pynacile of the tempile, <sup>6</sup> And said to him, Gif thou art Goddis sonn, send thee doun : for it is writin, That to his angels he comandit of thee ; and thai sal tak thee in handis, or perauenture thou hurt thi fute at a stane. <sup>7</sup> Eftirwart Jesus said to him, It is writin, Thou sal nocht temp thi Lord God. <sup>8</sup> Eftirwart the feende tuke him into a ful hieche hill, and schewit to him al the realmes of the world, and the glorie of tham ; <sup>9</sup> And said to him, Al thir sal I gif to thee, gif thou fal doun and wirschip me. <sup>10</sup> Than Jesus said to him, Ga, Sathanas : for it is writin, Thou sal wirschip thi Lord God, and to him allane thou sal serue. <sup>11</sup> Than the feend left him : and, lo, angels com neire and seruit to him. ✠ <sup>12</sup> Bot ✠ quhen Jesus had herd that Johnne was takin, he went into Galilee ; <sup>13</sup> And he left the citee

Psal. xc.

Deutro. vi. c.

Deutro. vi. c.  
i. Reg. viii. a.  
Marc. i. b.Luc. iii. d.  
Marc. i. b.  
Luc. iii. d.

iv. 5. **settit him on the pynacile** : Winzet (ii. 66), 'set him abone the prik of the temple.'

6. **send thee doun** : *mitte te deorsum* ; Gau, 'gyff thow be the sone of God, leip dwne.' Winzet (ii. 66), 'wap thi self doun.' **he comandit of thee** : Clem., *mandavit de te* ; but Rh., 'he will give . . . charge of thee,' reading *mandabit* with Hent. and MSS. followed by WW. **in handis** : *in manibus*. **or perauenture** : Wy. and P., 'lest perauenture' ; *ne forte*. **at a stane** : *in lapidem*. Winzet (ibid.), 'that perchance thow offend nocht thy fute at a stane.'

7. **Eftirwart Jesus said to him, It is writin** : P., 'Eftsoone Jhesus . . . It is writun' ; reading, *Ait illi Jesus rursum : Scriptum est* ; so Rh., 'Jesus said to him again' ; but Clem., *Ait illi Jesus : Rursum scriptum est*.

8. **Eftirwart** : P., as before, 'Eftsoone.' Vg., *iterum*. **realmes** : P., 'reumes' ; *regna*. **and the glorie of tham**. Here Nis. corrects P., who unaccountably reads 'and the ioye of hem.' According to FM., the MSS. of Wycliffe appear uniformly to read 'glorie,' and those of Purvey's revision as unanimously to read 'ioye.' WW. give no reference to any Vulgate MS. reading *gaudium for gloriam*.

9. **Al thir sal I gif to thee, gif, &c.** : Gau (p. 28), 'I sal giff thir al to the and thow wil fal dune and adorne (or virschip) me.'

10. **Thou sal wirschip, &c.** : Gau, 'Thow sal adorne thy lord God, and wirschip him allanerlie.'

11. **the feend left him** : *reliquit eum diabolus* ; Gau, 'the dewil passit fra hime.' **seruit to him** : *ministrabant ei*.

of Nazareth, and com and duelt in the citee of Capharnaum, beside the see, in the costis of Zabulon and Neptalym: <sup>14</sup> That it suld be fulfillit that was said be Esaie the prophet, sayand, <sup>15</sup> The land of Zabulon and the land of Neptalym, the way of the see ower Jordan, of Galilee of hethinmen; <sup>16</sup> The pepile that walkit in mirknessis saw gret lichte; and quhile men sat in the cuntre of schadou of deid licht raise to tham. ¶ <sup>17</sup> Fra that tyme Jesus began to preche, and say, Do ye pennance; for the kingdom of heuenis sall cum neire. ✠ <sup>18</sup> And Jesus walkit beside the see of Galilee, and saw twa brethire, Symon that is callit Petir, and Andrew his bruthir, castand nettis into the see: for thai war fischaris. <sup>19</sup> And he said to tham, Cum ye eftir me, and I sal mak you to be made fischaris of men. <sup>20</sup> And anon thai left the nettis, and followit him. <sup>21</sup> And he yede furth fra that place, and saw twa vthir brethir, James of Zebede, and Johnne his bruthir, in a schip with Zebede thar

Esaye ix. a.

Marc. . . .  
Ma. . . .

F. 12 v.

Marc. i. b.  
Luc. vi. a.Jere. xvi. c.  
Eze. xvii. b.

iv. 13. in the citee of Capharnaum, beside the see: reading with St., in *civitate Capharnaum maritima*. Clem., in *Caph. maritima*, omitting in *civitate*. in the costis of Zabulon: in *finibus Z.*; Wy., 'in the eendis of Z.'

15. Galilee of hethinmen: *Galilæa gentium*.

16. pepile that walkit: reading *populus qui ambulabat* with St. and Sixt.; so P., 'puple that walkide'; but Wy., 'peple that dwelte,' with Clem., *sedebat*. in mirknessis: Wy. and P., 'in derknessis'; in *tenebris*. in the cuntre of schadou of deid: similarly Wy. and P., agreeing with Clem., in *regione umbræ mortis*, against WW. and majority of MSS., in *regione et umbra*.

17. Do ye pennance . . . sall cum neire: *pœnitentiam agite . . . appropinquabit*. See *supra* iii. 2. Clem. reads, as before, *appropinquavit*.

18. castand nettis: so P., 'castynge nettis,' reading with some Vg. MSS., *retia*. Wy., 'sendynge nett' or 'a net.' Clem., *mittentes rete*.

19. I sal mak you to be made: *faciam vos fieri*.

20. thai left the nettis: *relictis retibus*; Wy., 'her nettis forsakyn.' followit him: P., 'sueden him.'

21. twa: P., 'tweyne.'

fader, amendand thar nettis; and he callit tham. <sup>22</sup> And anon thai left the nettis and the fader, and followit him. ✠ <sup>23</sup> And Jesus yede about al Galilee, techand in the synagogis of tham, and prechand the gospel of the kingdom, and heiland euery langour and ilk seeknes amang the pepile. <sup>24</sup> And his fame went in to al Sirie: and thai broucht to him al that war at male eise, and that war takin with diuerse langouris and turmentis, and thame that had feendis, and lunatic men, and men in parlasie; and he heilit thame. <sup>25</sup> And thar followit him mekile pepile of Galilee, ✠ and of Decapolie, and of Jerusalem, and of Judee, and of beyonde Jordan.

Math. xix. b.  
Luc. v. b.  
Mar. i. c.

Marc. iii. a.  
Luc. vi. b.

### The v. chapture ✠

And Jesus seand the pepile, went up into an hill: and quhen he was set, his discipilis com to him: <sup>2</sup> And he opnyt his mouth, and tauchte tham, and said, <sup>3</sup> Blessit be pure men in spirit: for the kingdom of heuenis is tharis. <sup>4</sup> Blessit be myld men: for thai sal weld the erde. <sup>5</sup> Blessit be thai that murnis: for thai salbe confortit. <sup>6</sup> Blessit be thai that hungris and threstis

Luc. vi. c.  
Esaye lxi. a.  
and xlv. b.  
Jere. xxxi. d.

iv. 21. **amendand**: *reficientes*; Wy., 'makynge aȝein, or beetynges.' P., 'amendynge.' **callit**: P., 'clepide.'

22. **followit**: P., 'sueden.'

23. **yede about**: and so P.; *circuibat*. Wy., 'enuyraunȝe.' **ilk seeknes**: P., 'eche sekenesse'; *omnem infirmitatem*.

24. **at male eise**: P., 'at male ese'; *male habentes*. Wy., 'hauynge yuele.' **feendis**: so P.; *dæmonia*. Wy., 'deuelis.' **men in parlasie**: P., 'men in palesy'; *paralyticos*.

v. 1. **he was set** (*sedebat*). So all the English versions of the sixteenth century and AV. Challoner, in his revision of Rh. in 1748, retains the phrase. The Rhemish revision in current use has, 'he was set down.' In Archbishop Kenrick's revision (1849), 'he had sat down,' with which agrees the RV. 1881.

4. **myld men**: *miles*.

5. **murnis**: P., 'mormen.' Gau (p. 5), 'blissit ar thai quhilkis murnis, for thay sal be confortit.'

6. **threstis**: *sitiunt*.

richtwisnes : for thai salbe fulfillit. <sup>7</sup>Blessit be merci-  
ful men : for thai sal get mercy. <sup>8</sup>Blessit be thai that  
i. Pet. ii. c. ar of clene hart : for thai sal se God. <sup>9</sup>Blessit be  
and iii. c. peciabile men : for thai salbe callit Goddis childir.  
<sup>10</sup>Blessit be thai that suffiris persecutioun for richtwis-  
i. Pet. iii. c. nes : for the kingdom of heuenis is tharis. <sup>11</sup>Ye salbe  
blessit quhen men sal curse you, and sal persew you,  
Actis v. c. and sal say al euil aganis you leand, for me. <sup>12</sup>Joy ye,  
and be ye glaid ; for your mede is plentuous in heuenis :  
for sa thai haue persewit alsa prophetis that war before  
you. <sup>13</sup>Ye ar salt of the erde : that gif the salt vanyse  
Marc. ix. e. away, quharein sal it be saltit ? ‡ to nathing is it worthi  
Luc. xiii. d. ouer, but that it be castin out, and be defoulit of men.  
Marc. iii. b. <sup>14</sup>Ye ar lichte of the world. A citee set on a hill may  
Luc. viii. b. nocht be hid. <sup>15</sup>Nor men kendlis nocht a lantern, and  
.... c. puttis it vndir a buschel (or furlot), bot on a chandelar ;  
.... v. a. that it gefe lichte to al that ar in the hous. <sup>16</sup>Sa

It . . . . .  
Scr . . . . .  
wor . . . . .  
of . . . . .  
uerd . . . . .  
w . . . . .  
ju . . . . .

v. 6. fulfillit : *saturabuntur*.

7. **Blessit be merciful men** : Abp. Ham. (p. 120), 'Blissit ar all thai quhilk ar merciful . . . for thai sal optene and get the mercy of God' ; (p. 200), 'Blissit is the mercyfull, for thai sall get mercy.'

8. **of clene hart** : *mundo corde* ; Abp. Ham. (p. 120), 'Blissit ar all thai quhilk ar clein in hart, for thai sall see God.'

9. **peciabile men** : Wy. and P., 'pesible' ; *pacifici*.

11. **quhen men sal curse you** : *cum maledixerint vobis homines*, with St. and Sixt. ; but Clem. omits *homines*. **sal persew you** : *persecuti vos fuerint*. **leand** : *mentientes* ; Wy., 'leezing.' P., 'liynge.'

12. **Joy ye, and be ye glaid** : *gaudete et exultate* ; Wy., 'Ioye 3ee with yn forth and glade 3ee with out forth.' **your mede is plentuous** : Abp. Ham., 'your reward is gret in hevin.'

13. **erde** : Wy. and P., 'erthe.' **vanyse away** : *evanuerit*. **is it worthi ouer** : P., 'it is worth ouere' ; *valet ultra*. Rh., 'It is good for nothing any more.' **be defoulit** : *conculcetur*.

15. **Nor men kendlis nocht** : P., 'ne me teendith not' ; *neque accendunt*. **vndir a buschel (or furlot)** : *sub modio* ; Wy. and P., 'busschel' or 'busschel,' without explanation. **a chandelar** : Wy. and P., 'candilstike' ; *candelabrum*. Tyrie (Refutatioun, f. 36, cf. f. 39), 'na man doth licht ane lanternne, putting it vnder ane firloft, bot in ane chandelar ; to the effect that the haill hous may have licht.'

schyne your lichte before men, that thai se your gude werkis, and glorifie your fader that is in heuenis.

<sup>17</sup> Will ye nocht deme that I com to vndo the law, or the prophetis: I com nocht to vndo the law, bot to fulfill. <sup>18</sup> Forsuthe I say to you, till heuen and erde

F. 13 r.

pas, a lettir or a titile sal nocht passe fra the law, til al thingis be done.† <sup>19</sup> Tharfore he that brekis aan

Luc. xvi. c.  
Esaye xl. a.  
Jaco. ii. b.  
Eze. xviii. b.

of thir lest mandmentis, and techis thus men,† salbe callit the leest in the realme of heuenis: bot he that

dois and techis, salbe callit gret in the kingdom of heuenis. ✠ ✠ <sup>20</sup> And I say to you, that † bot gif

your richtfulnes be mair plenteous than of scribis and phariseis, ye sal nocht entir into the kingdome of

heuenis. <sup>21</sup> Ye haue herd that it was said to ald men, Thou sal nocht sla; and he that slais salbe gilty to

Exod. xx. b.  
and xxi. b.  
Leui. xxiii.  
d.  
Deutro. v. e.

the dome: <sup>22</sup> Bot I say to you, that ilk man that is wrathe to his bruthir salbe gilty to dome: and he that

sais to his bruthir, Fy! † salbe gilty to the conceile: bot he that sais, Fule! salbe gilty to the fire of hell.

v. 17. Will ye nocht deme: *nolite putare*; Wy., 'Nyle 3e gesse or deme.' to vndo: so P.; Wy., 'to vndo, or distruye'; *solvere*.

18. Forsuthe: Wy. and P., 'forsothe'; *Amen*. a lettir or a titile: P., 'o lettir or o titel.' Wy., 'oon i, that is, leste lettir, or titil'; *iota unum aut unus apex*. til al thingis be done: *donec omnia fiant*.

19. he that brekis: *soluerit*; Wy., 'he that vndoth, or breketh.' salbe callit: P., 'schal be clepid'; *vocabitur*. realme of

heuenis: P., 'rewme of heuenes'; *regno calorum*; but again kingdom of heuenis: P., 'kyngdom of heuenes'; *regno calorum*.

Wy., in a similar manner, varies his rendering. bot he that dois and techis: P., 'but he that doith and techith'; *qui autem fecerit et docuerit*.

20. bot gif: *nisi*; P., 'but.' Wy., 'no but 3if.'

21. to ald men: so P., 'to elde men'; *antiquis*. gilty to the dome: P., 'gilty to doom'; *reus erit iudicio*.

22. is wrathe to his bruthir: omitting, with Vg. and RV., 'without a cause.' Fy: so P. Wy., 'Racha, that is a word of scorn.'

the fire of hell: *gehenna ignis*; Rh. and RV., 'the hell of fire.' Vv. 21, 22: Abp. Ham. (p. 84), 'Ye haif hard how it was said to thame of auld tyme: Thow sall nocht commit

... breakis)ra-  
...ttis quihlk  
... mmand-  
mentis of  
... mmand-  
mentis  
... east) that  
is  
... regardit  
and  
... atoun.

... isness  
... vilnes  
... fies slan  
... out  
... s ande  
... bot  
... wrytis  
... et.  
... I word  
of[a]ngere.

Job xiii. e.  
Malachi i. b.

Prouer. xxv.  
b.  
Luc. xii. f.

Exod. xx. c.  
Eccl. xl. c.  
Job xxxi.  
Deutro. xiii.  
a.  
Marc. ix. c.

<sup>23</sup> Tharfor, gif thou offris thi gift at the altare, and thare thou bethinkis that thi bruthir has sumquhat aganis thee; <sup>24</sup> Leif thar thi gift before the altare, and ga first to be reconnceilit to thi bruthir, and than thou sal cum and sal offir thi gift. <sup>25</sup> Be thou consentand to thin aduersarie soone, ‡ quhile thou art in the way with him; or peraurentur thin aduersarie tak thee to the domesman, and the domesman tak thee to the minister, and thou be send into presoun. <sup>26</sup> Trewlie I say to thee, thou sal nocht ga out fra thine, til thou yeld the last ferthing. <sup>27</sup> Ye haue herd that it was said to aldmén, Thou sal nocht do licherie: <sup>28</sup> Bot I say to you, that euiry man that seis a woman for to couate hir has now donne lecherie be hir in his hart. <sup>29</sup> That gif thi richter e sclandir thee, ‡ pul him out, and cast fra thee: for it spedis to thee that aan of thi membris

... to thin  
... sy as he  
... nothir  
... ande to re-  
... vnto him  
... s hurte  
nocht may be  
... the syddis.

... this  
nocht to be  
that is to  
eyes  
and coffin.

slaughter: for he that slais sal be giltie of the jugement. Bot I say to yow, quhasaevir hais hettrent at his brother salbe giltie and in danger of the jugement. And quhasaevir sais to his brother racha, he is giltie and in danger of the counsell. And quhasaevir sais to his brother fuile, he salbe giltie and in danger of the fire of hell.'

v. 25. **Be thou consentand:** *esto consentiens.* **peraurentur:** P. and Wy., 'lest peraurenture'; *nisi forte.* **the domesman tak thee to the minister:** similarly Wy. and P.; *judex tradat te ministro.*

26. **fra thine:** P., 'fro thennus'; *inde.* **yeld:** *reddas.*

27. **Thou sal nocht do licherie** (P., letcherie): *Non machaberis.*

28. **for to couate hir:** *ad concupiscendum eam.* **has now donne lecherie be hir:** *jam machatus est eam;* P., 'hath now do [Wy., now he hath do] lecherie bi hir.' Gau (p. 19), 'quay seis ane woman and desiris hir, he hes committit adultrie al redy in his hart.' Vv. 27, 28: Abp. Ham. (p. 88, cf. p. 113), 'Ye haif hard how it was said to thame in auld tyme: Thow sall nocht commit adultery. Bot I say to yow quhasaevir spyis or lukis apon ony woman haiffand ony lust or desyre to hir of concupiscence, he hais committit adultery with her ellis in his hart.'

29. **richte e:** P., 'riȝt iȝe.' **sclandir:** *scandalizat;* P., 'sclaundre.' **cast fra thee:** omitting *it*, so Wy. and P.; *projice abs te:* and the same in next verse. **it spedis to thee:** *expedit tibi.*

perise, than that al thi body ga into helle. <sup>30</sup> And gif thi richt hand sclandir thee, cut him away, and cast fra thee: for it spedis to thee that aan of thi membris perise, than that al thi bodi ga into helle. ✠ <sup>31</sup> And it has bene said, Quha euir leifis his wif, gefe he to hir a libel of forsaking: <sup>32</sup> Bot I say to you, that euiry man that leifis his wif, except cause of fornicatioun, makis hir to do lecherie: and he that weddis the wif forsaken dois adultrie. <sup>33</sup> Aganewart, ye haue herd that it was said to aldmen, Thou sal nocht forsuere, bot thou sal yeld thin athis to the Lord: <sup>34</sup> Bot I say to you, that ye swere nocht for ony thing: nouthir be heuen; for it is the throne (or reale sete) of God: <sup>35</sup> Nor yit be erde; for it is the stule of his feet: nor yit be Jerusalem; for it is the citee of a gret king. <sup>36</sup> Nor yit thou sal nocht swere be thin hede, for thou may nocht mak ane hair quhite nor blak. <sup>37</sup> Bot your word be, Ye, ye: Nay, nay; and that that is maire than thir is of euil. <sup>38</sup> Ye haue herde that it has bene said, e for e, and tuthe for tuthe: <sup>39</sup> Bot I

Deutro.  
xxiv. a.  
Math. xix. b.  
Marc. x. a.  
Luc. xvi. c.

Exod. xx. b.  
Leui. xix. c.

Deutro. x. d.  
Jaco. v. c.  
ii. Para. vi. f.

Esaye xl. a.  
Math. xxiii.  
c.

Ephe. iii. c.  
Exod. xxi. c.  
Leui. xxiii. .  
Deutro. xix. .

v. 30. **cut him away**: P., 'kitte hym aweye'; *abscinde eam*.

31. **Quha euer leifis**: *quicumque dimiserit*; Wy., 'who euer shal leue' (P., leeueth). **a libel of forsaking**: so P.; *libellum repudiij*. Wy., 'a libel, that is, a litil boke of forsakyng.'

32. **except**: P., 'outtakun.' Wy., 'outaken.' **dois adultrie**: P., 'doith auowtrye'; *adulterat*.

33. **Aganewart**: P., 'eftsoone.' Wy., 'efte soonys'; *iterum*.

34. **swere nocht for ony thing**: *non jurare omnino*. **the throne (or reale sete)**: Rh., Wy., and P., 'the trone,' without gloss.

35. **of a gret king**: note the indefinite article; so Wy. and P.

37. **is of euil**: *a malo est*; AV., 'cometh of evil.' RV., 'is of the evil one.' Abp. Ham. (p. 62) cites vv. 33-37, 'Ye haif hard quhow it was said to thame of old tyme, thow sall nocht forswear thi self, bot sall performe thi eith to God: bot I say to yow, sweir nocht alutterly . . . nother be hevin, for it is Goddis seit, nor yit be the erd, for it is his futstule, nother be Jerusalem, for it is the citie of the greit king, nother sall thow sweir be thi heid, because thow can nocht mak ane hair quhyt or black. Bot your talking sal be, ye, ye, na, na, for quahatsaevir is mair thane this, that cummis of evil.'

F. 13 v.  
Luc. vi. c.

say to yow, ‡ that ye aganestand nocht ane euile man; bot gif ony man strike thee on the richte cheke, schaw to him alsa that vthir. <sup>40</sup> And to him that wil stryve with thee in dome, and tak away thi cote, leife thou to him alsa thi mantil. <sup>41</sup> And quhaeuir constrenyeis thee a thousand pasis, ga thou with him vthir twa. <sup>42</sup> Gefe thou to him that askis of thee, and turn

ga . . .  
that . . .  
awe . . .  
seik . . .  
to d . . .  
hie . . .  
off . . .  
an . . .  
b . . .  
b . . .

Leui. xix. e.  
Roma. xii. c.

nocht away fra him that will borow of thee. ✠ <sup>43</sup> Ye haue herd that it was said to aldmen, Thou sal lufe thi nechbour, and hate thin ennimy: <sup>44</sup> Bot I say to you, lufe your ennimy, do ye wele to thame that hates (a) you, and pray ye for thame that persewis and sclandiris you; <sup>45</sup> That ye be the sonnis of your fadir that is in heuenis: that makis his sonne to rise vponn gude and euil men, and raynis on just and vniust men.

Deutro. liii. c.

Luc. vi. d.

<sup>46</sup> For gif ye lufe thame that luvis you, quhat mede sal ye haue? ‡ quhethir gif publicanis dois nocht this? <sup>47</sup> And gif ye salus your brethir anlie, quhat sald ye do maire? quhethir gif hethinmen dois nocht this? <sup>48</sup> Tharfor be ye perfite, as your heuenlie fadir is perfite. ✠

Leui. xix. a.

ts . . .  
sic . . .  
nu . . .  
tha . . .  
ni . . .  
for th . . .  
her . . .

(a) *hatet*, MS.

v. 39. **that ye aganestand nocht ane euile man**: *non resistere malo*; Wy., 'to nat azein stonde yuel.' P., 'that 3e azenstonde not an yuel man.' AV., 'resist not evil.' RV., 'resist not him that is evil.' **gif ony man strike thee**: P., 'if ony smyte thee.' schaw: so P., 'schewe'; but Wy., '3eue' (later versions 'turn'); *præbe*. **that vthir**: P., 'the tothir.'

41. **vthir twa**: P., 'othir tweyne.'

42. **askis**: P., 'axith.' Abp. Ham. (p. 95), 'Gyff to him that askis, and fra him that wald borrow turne nocht awaye.'

44. **for thame that persewis**: P., 'for hem that pursuen'; *pro persequentibus*.

45. **raynis**: P., 'reyneth'; *pluit*.

46. **quhethir gif publicanis**: *nonne et ethnici*; Wy., 'whether and puppicans.' P., 'whether puppicans.'

47. **gif ye salus**: *si salutaveritis*; Wy., 'if 3e greten, or saluten.' P., 'if 3e greten.' **quhethir gif hethinmen dois nocht this**: *nonne et ethnici*, &c.; Wy., 'whether and paynymmys don nat this

## Cap. vi. ✠

Takis hede that ye do nocht your richtwisnes befor  
 men, to be sene of thame; ellis ye sal haue na mede  
 at your fadir that is in heuenis. <sup>2</sup>Tharfor, quhen thou  
 dois almes, will thou nocht (a) blaw trumpet befor thee,  
 as ypocritis dois in synagogis and stretis, that thai be  
 wirschipit (b) of men. Suthlie I say to you, thai haue  
 ressauet thar mede. <sup>3</sup>Bot quhen thou dois almes,  
 know nocht thi left hand quhat thi richt hande dois;  
<sup>4</sup>That thin almes be in hidlis: and thi fadir that seis  
 in hidlis sal quite thee. <sup>5</sup>And quhen ye pray, ye sal  
 nocht be as ypocritis: that luvis to pray standand in  
 synagogis and newkis of stretis, to be sene of men.

Luc. xi. d.

 iii. Re. xviii.  
 d.  
 Essay. xxix. c.  
 Luc. xi. a.
(a) *tru*, underpointed in MS.(b) *wirschip*, MS.

thing?' P., 'ne doon not hethene men this?' Vv. 43-48 in Ham.  
 (p. 75), thus: 'Ye haif hard how it was said: Thow sall lufe thi  
 nychbour and het thine enemie. Bot I say to yow, lufe your  
 ennemies, blisse thame that curssis yow, do gud to thame that hettis  
 yow, pray for thame quhilk dois yow wrang and persecutis yow,  
 that ye may be the sonnis of your father quhilk is in hevin, for he  
 causis his sonne to rise on the evil and the gud, and sendis his  
 rayne on the just and unjust. For gif ye lufe thame (allanerly)  
 that luffis yow, quhat reward sull ye haif? dois nocht the Pub-  
 licanis evin sa? And gif ye be friendly to your friendis only,  
 quhat singlar thing do ye? dois nocht the Publicanis alsua siclik  
 wais? Ye sall thairfor be perfit, evin as your father in hevin is  
 perfit.'

vi. 1. **at your fadir**: *apud patrem*.

2. **will thou nocht blaw trumpet befor thee**: P., 'nyle thou  
 trumpe tofore thee'; *noli tuba canere ante te*. Wy., 'nyle thou syng  
 byfore thee in a trumpe.' **that thai be wirschipit**: *ut honorifi-*  
*centur*. Suthlie: *Amen*.

3. **know nocht thi left hand**: *nesciat sinistra tua*.

4. **in hidlis** . . . **hidlis**: so Wy. P., 'hidils . . . hiddils'; in  
*abscondito*. **sal quite thee**: *reddet tibi*.

5. **newkis**: *angulis*; P., 'corneris.'

Trewlie I say to you, thai haue ressauet thar mede.  
 iii. Reg. liii. <sup>6</sup> Bot quhen thou sal pray, entir into thi cubicile, and  
 d. Act. x. a. quhen the dure is closit, pray thi fadir in hidlis; and  
 Essay. i. b. thi fader that seis in hidlis sal yeld to thee. **¶** <sup>7</sup> Bot  
 in praying, wil ye nocht speke mekile, as hethin men  
 Roma. viii. <sup>8</sup> Tharfor wil ye nocht be made like to thame:  
 d. Luc. xi. a. for your fader wate quhat is nedeful to you befor that  
 ye ask him. <sup>9</sup> And thus ye sal pray: Our fader that  
 art in heuenis, hallowit be thi name. <sup>10</sup> Thi kingdom  
 cum to. Thi wil be done in erde, as in heuen. <sup>11</sup> Gefe  
 to vs this day our breid ouer vthir substance. <sup>12</sup> And  
 forgif to vs our dettis, as we forgef to our dettours.  
<sup>13</sup> And leid vs nocht into temptatioun, bot deliuer vs  
 fra euile. Amen. <sup>14</sup> For gif ye forgef to men thar

vi. 6. **cubicile**: P., 'couch'; *cubiculum*. **sal yeld**: P., 'schal yelde'; *reddet*. Here Nis. follows P. in changing from 'quite' to 'zeld,' *supra* ver. 4.

7. **Bot in praying**, &c.: Abp. Ham. (p. 247), 'quhen ye pray, speik nocht mony wordis.' **thai wene**: P., 'thei gessen'; *putant*. **in thar mekile speche**: P., 'in her myche speche'; *in multiloquio suo*.

8. **wate**: P., 'woot.' **quhat is nedeful**: P., 'what is nede'; *quid opus sit*.

9. **that art in heuenis**: so Wy. and P., 'that art in heuenes' (*in celis*); cf. ver. 10, where all have 'in heuen' (*in celo*).

10. **in erde, as in heuen**: so P.; but Vg., *sicut in celo et in terra*. Rh., 'as in heaven, in earth also.' Wy., 'as in heuen and in erthe.' RV., 'as in heaven, so on earth.'

11. **ouer vthir substance**: similarly Wy. and P.; Vg., *supersubstantialem*.

13. **fra euile. Amen**: so Wy., P. According to WW. *Amen* is omitted by all ancient Vg. MSS., though printed by St., Hent., Sixt., and Clem. Gau (p. 82) cites the whole *Pater noster* as follows: 'Our fader thow quhilk is in ye heuine / thy nayme mot be hallowit / thy kingdome mot cum (to vsz) thy wil mot be dwne in ye zeird as it is in ye heuine giff wsz this day our dailie breid / and forgiff wsz our dettis as we forgiff our dettours / and leid usz nocht in temptatioun bot deliuer vsz fra ewil Amen.' Abp. Ham. (p. 249), 'O Our Father quhilk is in Hevinnis. Thy name mot be hallowit. Thy

synnis, your heuenlie fader sal forgefe to you your trespassis: <sup>15</sup> Suthlie gif ye forgeve nocht to men, nouthir your fader sal forgeue to you your synnis. ✠ <sup>16</sup> Bot quhen ye fast, wil ye nocht be made as ypocritis soroufull: for thai deface thameself, to seme fastand to men. Trewlie I say to you, thai haue ressauet thar mede. <sup>17</sup> Bot quhen thou fastis, anoynt thi heid, and wesche thi face; <sup>18</sup> That thou be nocht sene fastand to men, bot to thi fader that is in hidlis: and thi fader, that seis in priuee, sal yeld to thee.

Math. xviii.  
d.

Marc. xi. c.

F. 14 r.

Esay. l. . . .

Math. . . .

<sup>19</sup> Will ye nocht tresoure to you tresouris in erde, quhar roust and mouris destroyis, and quhar thevis delues out and steles. <sup>20</sup> Bot gader to you tresouris in heuen, quhar nouthir roust nor mowris destroyis, and quhar thevis deluis nocht out nore steillis: <sup>21</sup> For quhare thi tresour is, thar alsa thin hart is. ✠ <sup>22</sup> The lanterne of thi body is thin e: gif thin e be sympile, al thi body salbe lichtfull. <sup>23</sup> Bot gif thin e be waywart, al thi body salbe mirk. Gif than the licht that is in

Prouer. . . .

Eccl. . . .

Jere. x. . . .

Luce. xi. . . .

Luc. xi. . . .

kingdom mot cum. Thy wyll mot be done in erd as it is in hevin. Geve us this day our daylie [*quotidianum* from Luke xi. 3] breid. And forgyff us our dettis as we forgyfe our dettouris. And lede us nocht in temptatioun. Bot delyver us fra evyl. Sa be it.' Vv. 14, 15 in Ham. (p. 264), 'And ye forgeve to men thair offensis and synnis, than sal your hevinly father forgeve to yow your offensis and synnis. And gif ye forgeve thame nocht thair trespas, na mair sall your father forgeve to yow your trespassis.'

vi. 16. **deface thameself**: P., 'defacen hem silf'; *exterminant facies suas*. Wy., 'putten her facis out of kyndly termys.'

18. **in hidlis** . . . **in priuee**: *in abscondito (bis)*. Wy. repeats 'in hidlis'; but Nis., on the second occurrence, follows P. 'in priuey.'

19. **Will ye nocht tresoure**: *nolite thesaurizare*. **mouris** (in v. 20, mowris): *tinea*; Wy. and P., 'mouȝte' or 'moghte.' *Mowr*, not in Jamieson, a rare middle English word, adopted apparently from the Old Norse *maurr*, an ant. See Glossary. **delues out**: *effodiunt*.

23. **waywart**: P., 'weiward'; *nequam*. **mirk**: P., 'derk'; *tenebrosum*.

thee be mirknessis, how gret sal thailk mirknessis be!

Luc. xvi. . . . ✠ <sup>24</sup> Na man may serue to twa lordis: for outhir he sal hate that ane, and lufe that vthir; outhir he sal sustene that ane, and despise that vthir. Ye may nocht

Psal. l. . . . serue Gode and riches. <sup>25</sup> Tharfor I say to you, that

Luc. x. . . . ye be nocht besie to your life, quhat ye sal ete; nouthir

i. Pet. . . . to your body, with quhat ye salbe clethit. Quhethir lif is nocht mair than mete, and the body mair than clathe? <sup>26</sup> Behald ye the foulis of the aere: for thai saw nocht, nouthir scheris, nouthir gaderis into bernis; and your fader of heuen fedis tham. Quhethir ye

Luc. xi. . . . ar nocht mair worthi than thai? <sup>27</sup> Bot quha of you, thinkand, may put to his stature a cubite? <sup>28</sup> And of clething, quhat are ye besie? Behald ye the lillies of the feelde, how thai wax: thai trauale nocht, nouthir spynnis: <sup>29</sup> And I say to you, Salomon in al his glorie was nocht keuerit as aan of thir. <sup>30</sup> And, gif God clethis

vi. 23. *mirknessis (bis)*: P., 'derknessis'; *tenebra*. *thailk* (for that ilk): *ipsa*; Wy. and P., 'thilk,' but some MSS. of Wy., 'the ilke' and 'tho ilke.' Vv. 21-23: Abp. Ham. (p. 29), 'quair thi tresour is, thair is thi hart. The lycht of thi bodie is thyne ee, thane gif thyne ee be simpil and clere, al thi bodie is clere; but and gyf thyne ee be evil [p. 114, wykit], all thi bodie is myrk.'

24. *serue to twa lordis*: P., 'serue tweyn lordis'; *duobus dominis servire*. *that ane . . . that vthir*: P., 'the toon . . . the tother.' *riches*: *mammona*; Ham., 'Ye may nocht serve God and Mammon.'

25. *besie to your life*: *solliciti animæ vestrae*.

26. *saw nocht, nouthir scheris*: P., 'sowen not, nethir repen' (*metunt*). Abp. Ham. (p. 132), 'I say to yow, be ye nocht careful for your lyfe, quhat ye sall eite, or quhat ye sall drink, nor yit for your body, quhat ye sall put on, is nocht the lyfe mair worthi than the meit, and the body mair worthi than clething? Behald the foulis of the aire, for thai saw nocht, thai schier nocht, nor yit gaderis in ony thingis in the barnis, and yit your hevinly fader feidis thame. Ar ye nocht mekil bettir than thai?'

27. *may put*: *adjicere*.

28. *quhat are ye besie*: *quid solliciti estis*. *thai wax*: *crescunt*.

29. *keuerit*: *coopertus est*.

.. is gif anne  
 ... occupied  
 ... maneutht  
 ... labour, for  
 .. he  
 ... lauborare  
 .. neate

thus the hay of the feeld, that this day is, and to morou  
 is castin into an vuen, how mekile mair you of litil  
 faith? <sup>81</sup> Tharfor wil ye nocht be besie, sayand, Quhat  
 sal we ete? or, Quhat sal we drink? or, With quhat  
 thing sal we be keuerit? <sup>82</sup> For hethin men sekis al  
 thir thingis; and your fader wate that ye haue nede  
 to al thir thingis. <sup>83</sup> Tharfore seke ye first the kingdom  
 of God, and his richtefulnes; and al thir thingis salbe  
 castin to yow. ✠ <sup>84</sup> Tharfor will ye nocht be besie  
 into the morou: for the morou salbe besie to him  
 self. For it sufficis to the day his awn malice.†

iii. Reg. . . .

### ✠ Cap. vij.

.. ) demyng  
 ... od Thair-  
 .. euer takis  
 vpon  
 .. except he  
 ... re of God  
 ... to the sam  
 ... Godis  
 honour  
 .. this haly  
 .. word quh-  
 ... g is hal  
 ... mdis  
 ... ecute

Wil ye nocht deme, † and ye sal nocht be demyt. Luc. v. . . .  
<sup>2</sup> For in quhat dome ye deme, ye salbe demyt: and Roma. . . .  
 in quhat mesure ye met, it salbe met agane to you. Marc. . . .  
<sup>3</sup> Bot quhat seis thou a litil mote in the e of thi Luc. vi. . . .  
 bruther, and seis nocht a beme in thin awn e? <sup>4</sup> Or  
 how sais thou to thi bruther, Bruther, suffir I sal do  
 out a mote fra thin e; and, lo, a beme is in thin  
 awn e? <sup>5</sup> Ypocrite, do out first the beme of thin e; Prouer. xv. .  
 and than thou sal se to do out the mote of the e

vi. 30. of litil faith: *modica fidei*; with Sixt. and Clem. Rh.,  
 'of very small faith,' reading *minimæ* with Hent.

33. salbe castin: P., 'shulen be cast'; *adicientur*. Vv. 31-33:  
 Abp. Ham. (p. 132), 'Thairfor tak na thocht sayand: Quhat sall we  
 eit, or quhat sall we drink, or quhairwith sal we be cled? For your  
 hevinly father knawis, that ye have neid of all thir thingis. Seik  
 first the kingdome of God, and the rychteousnes thairof, sa sall all  
 thir thingis be ministerit to yow.'

34. his awn mallice: *malitia sua*.

vii. 1. and ye sal nocht be demyt: reading *et non iudicabimini*  
 with St. and Sixt. P., 'that 3e be not demed'; *ut non iudicemini*  
 with Clem.

4. suffir I sal do out: *sine ejiciam*.

5. do out first the beme, &c.: Complaynt (p. 138), '3e sal tak  
 furtht ane grit balk furtht of 3our auen ee, ande thare eftir 3e maye  
 tak furtht ane litil strey furtht of 3our nychtbours ee.'

of thi bruther. <sup>6</sup> Wil ye nocht gif haly ‡ thing to  
 PsaI.cxx.a... † hundis, nouthir cast ye your margaritis befor  
 ‡ swyne, or perauentur thai defoule thame with  
 F. 14 v. thare feete, and the houndis be turnyt and al to  
 . . . ix. c. brek you. <sup>7</sup> Ask ye, and it salbe gevin to you;  
 seke ye, and ye sal find; knock ye, and it salbe  
 . . . i. c. opnit to you: <sup>8</sup> For ilk that askis takis; and he  
 . . . . b. that sekis findis; and it salbe opnyt to him that  
 knockis. <sup>9</sup> Quhat man of you is, that gif his sonn  
 ask him breid, quhethir he will betak him a staan?  
<sup>10</sup> Or gif he ask fische, quhethir gif he will betak him  
 . . . . a. ane eddir? <sup>11</sup> Tharfor gif ye, quhen ye ar euil men, can  
 geve gude giftis to your sonnys, how mekile maire  
 your fader that is in heuenis sal geue gude giftis (a)  
 . . . i. b. to thame that askis him! <sup>12</sup> Tharfor al thingis quhat  
 . . . . c. euir thingis ye wil that men do to you, do ye to  
 . . . . c. thame: for this is the law and the prophetis. <sup>13</sup> Entre  
 ye be the strait yet: for the yet that leidis to  
 perdition is large, and the way is brade, and thar ar  
 mony that entris be it: <sup>14</sup> How straite is the yet,  
 and narow the way, that leidis to life, and thar ar  
 . . . . a. few that findis it. ✠ <sup>15</sup> Be ✠ ye war of fals prophetis,  
 . . . . a. that cummis to you in clething of schepe, bot within

Swyne) ar  
 thai quhill  
 wassis tha  
 seluis in th  
 puddill an  
 fylthiness  
 [of] lustes,  
 and regar  
 not the wo  
 of God.

(a) *giftis* underpointed in MS. and preceded by *caret* mark.

vii. 6. gif haly thing: *dare sanctum*. defoule thame: *conculcent eas*. and the houndis be turnyt: so P., 'and the houndis be turned.' Vg., *et conversi* [i.e., *porci*]. *Canes* erroneously added after *conversi* in a few MSS., and in many printed editions, including St., cited by WW. al to brek you: *dirumpant vos*; P., 'al to-tere ʒou.' Rh., 'all to tear you.'

7. Ask ye, &c.: Abp. Ham. (p. 242), 'Ask and it sal be gyffin to you, seik and ye sall fynd, knock and it sal be openit to yow.'

9. will betak him: P., 'wole take hym'; *porriget ei*.

10. eddir: *serpentem*.

11. can: P., 'kunnen'; *nostis*.

13. strait yet: *angustam portam*.

14. narow: P., 'narwʒ'; *arcta*.

15. Be ye war of: so P.; *attendite*. within: P., 'withynne-forth.'

thai ar as wolues of reif. <sup>16</sup> Of thar frutis ye sal  
 knaw thame. Quhethir men gaderis wyne grapes of  
 thornis, or figis of breris? <sup>17</sup> Sa euiry gude tre makis . . . a.  
 gude frutis; bot an euile tre makis euile frutis. <sup>18</sup> A  
 gude tre may nocht mak euile frutis, nouthir an euile  
 tre mak gude frutis. <sup>19</sup> Euiry tre that makis nocht  
 gude frute salbe cuttit doun, and salbe castin into  
 the fire. <sup>20</sup> Tharfor of thar frutis ye sal knaw thame. . . . i.  
<sup>21</sup> Nocht ilk man that sais to me, Lord, Lord, sal . . . and xiii.  
 entir into the kingdome of heuenis; bot he that dois <sup>c.</sup>  
 the wil of my fader that is in heuenis, he sal entir  
 into the kingdom of heuenis. ✠ <sup>22</sup> Mony sal say to . . . b.  
 me in that day, Lord, Lord, quhethir we haue nocht  
 propheciet in thi name? and has castin out feendis  
 in thi name? and has done mony virtues in thi name?  
<sup>23</sup> And than I sal knawleche to tham that I knew  
 you neur: depart away fra me, ye that wirkis wickit- . . . b.  
 nes. <sup>24</sup> Tharfor ilk man that heres thir my wordis, . . . c.  
 and dois tham, salbe made like to a wise man,  
 that has biggit his hous on a staan. <sup>25</sup> And rayn fel

vii. 15. of reif: P., 'of raueyn'; *rapaces*. Vv. 15, 16: Winzet (ii. 65), 'Tak tent to zoure selfis fra fals prophetis that cumis to zou in the scheipis germunt, bot within thai ar rauenous wolfis.' Tyrie (Pref., sig. iv.), 'Be war with thame that cumis to you in scheip skinnis for thay ar inwardlie wolfis.' J. Ham. (Cath. Traict., sig. V. iii.), 'Beuar with . . . cled in lamb skynnis.' J. Ham. (Fac. Traict., p. 19), 'rauening wolfis in the habites of scheip.'

16. wyne grapes: *uvas*. Wy., P., 'grapis'; 'wyne' perhaps added by Nis., as 'grape' or 'graip' has other significations. breris: so P.; *tribulis*.

18. may nocht: *non potest*.

21. Nocht ilk man, &c.: Abp. Ham. (p. 258), 'Nocht ilk man that sais to me, lord, lord, sal entir into the kingdome of hevin, bot he that dois the wil of my father that is in hevin, he sal entir into the kingdome of hevin.'

22. done mony virtues (*virtutes*): Rh., 'wrought many miracles.'

23. I sal knawleche: *confitebor*. that wirkis: P., 'that worchen.'

24. salbe made like: *assimilabitur*. has biggit: P., 'hath bildid.'

- doun, and fludis com, and windis blew, and ruschit into that hous; and it fel nochit doun: for it was . . . b. foundit on a staan. <sup>26</sup> Ande euiry man that heres thir my wordis, and dois tham nochit, is like to a fule that has biggit his hous on grauale: <sup>27</sup> And rayn com doun, and fludes com, and windis blew, and thai hurlit agane that hous; and it fel doun: . . . i. b. and the falling doun tharof was gret. <sup>28</sup> And it was . . . c. done quhen Jesus had endit thir wordis, the pepile woundrit on his teching: <sup>29</sup> For he taucht tham as he that had power, and nochte as the scribis of thame ande Phariseis.

## Chap. viij. ✠

- Bot quhen Jesus was cummyn doun fra the hill, mekile . . . iii. b. pepile followit him. <sup>2</sup> And, lo, a leprous man com . . . b. and wirschippit him, and said, Lord, gif thou will, F. 15 r. thou may mak me clene. <sup>3</sup> And Jesus held furth the hand, and tuichet him, and said, I will; be thou made clene. And anon the lepir of him was clenget. <sup>4</sup> And Jesus said to him, Se say thou to na man; but Leui. xliii. a. Luc. vii. a. Johan. iiii. a. ga, schaw thee to the preestis, and offir the gift that Moyses comandit, ‡ in witnessing to tham. ✠ ✠ <sup>5</sup> And . . . to them Moyses

vii. 25. ruschit into: P., 'russchiden in to'; *irruerunt in.*

26. is like: *similis erit.* grauale: P., 'grauel'; *arenam.* Wy., 'grauel, or soond.'

27. the falling doun: *ruina.*

28. and it was done quhen: *et factum est: cum;* Wy., 'and it is maad, when.'

viii. 1. Bot quhen Jesus: Clem., *cum autem descendisset*, omitting *Jesus.* P. and Nis. read with St.

2. wirschippit: *adoravit.* thou may mak me clene: *potes me mundare.*

3. the hand: so P., 'the hoond'; *manum.* Rh., 'his hand.' clenget: Wy., P., 'clensid.'

4. Se say thou: *vide . . . dixeris.* in witnessing to tham: *in testimonium illis.*

. . . [law a witness our  
 . Deutro. xxxi. for  
 . . . ensis  
 . . . uss and is  
 . . . ouer our synnes  
 . . . eir the preistis  
 . . . Christ clengit  
 . . . and yit belevis  
 . and witness aganis  
 . . . to this, Ga, &c.  
 . . . my wordis ar  
 . . . cante then  
 . . . mair ar thin  
 . . . st and west, &c.  
 . . . e heythene cum  
 . e faith salbe  
 . . . and the Jewes  
 . . . as traist in thair  
 . . . sal for thair vnbe-  
 . . . saik be refused

quhen he had entrit in to Capharnaum, the centurien  
 neirit to him, and prayit him, <sup>6</sup> And said, Lord, my  
 child lyis in the hous seke in parlasie, and is euile  
 turmentit. <sup>7</sup> And Jesus said to him, I sal cum and  
 I sal heile him. <sup>8</sup> And the centurien ansuerde and  
 said to him, Lord, I am nocht worthi that thou entire  
 vndir my rufe: bot anly say thou be worde, and my  
 child salbe heilit. <sup>9</sup> For quhy I am a man ordanit  
 vndir power, and has knyctis vndir me:† and I say  
 to this, Ga, and he gais; and to an vthir, Cum, and he  
 cummis; and to my seruand, Do this, and he dois it.  
<sup>10</sup> And Jesus herd thir thingis, and woundrit, and said  
 to men that followit him, Treulie I say to you, I fand  
 nocht sa gret faith in Israel. <sup>11</sup> And I say to you, that  
 mony sal cum ‡ fra the eest and west, and sal rest with  
 Abraham, and Isaac, and Jacob, in the kingdom of  
 heuenis: <sup>12</sup> Bot the sonnis of the (a) realme salbe castin  
 out into vtirmaire mirknessis: thare salbe weping and  
 girnyng of tethe. <sup>13</sup> And Jesus said to the centurien,

Psal. cvi. b.

Esay. xli. a.  
Luc. xlii. a.

(a) Before *realme*, *reume* underpointed in MS.

viii. 5. the centurien: so P., with definite article. Wy., 'centurio.' neirit: P., 'neijede'; *accessit*.

6. seke in parlasie: *paralyticus*; P., 'sijk on the palesie.'

8. anly say thou be worde: *tantum dic verbo*. P., 'oonli seie thou bi word.' Vv. 8, 9: Abp. Ham. (p. 214), 'Say with centurio . . . O Lord I am nocht worthi that thow entir under the ruffe of my house, bot only speik a word and my saule sal be saffit.' But here the writer cites the Latin, '*sanabitur anima mea*,' for *puer meus*, perhaps by a slip of memory, from the form of administering communion instead of from the Gospel, to which he refers. So J. Ham. (Cath. Traict., f. 83 v.), 'I am not vorthie yat you sould enter in my hous . . . bot speik onlie be vord and my saull salbe heilit.'

9. For quhy: *nam et*. knyctis: *militēs*.

10. to men that followit him: P., 'to men that sueden him'; *sequentibus se*.

11. sal rest: *recumbent*.

12. vtirmaire mirknessis: P., 'vtmer derknessis'; *tenebras exteriores*. girnyng of tethe: P., 'grynting of teeth.' Wy., 'beetyng togidre of teeth'; *stridor dentium*.

- Ga ; and as thou has belevit, be it done to thee. And  
 Marc. i. c. the child was heilit fra that hour. ✠ <sup>14</sup> And quhen Jesus  
 was cummyn in to the hous of Symon Petir, he saw his  
 Luc. iii. d. wyues moder liand, and schakin with feueris. <sup>15</sup> And he  
 tuichet hir hand, and the feuer left hir : and scho raase,  
 Marc. i. c. and seruit tham. <sup>16</sup> And quhen it was eeuën, thai  
 Luc. iii. e. brought to him mony that had deuilis : and he kest out  
 spiritis be word, and heilit al that war euile at eise.  
<sup>17</sup> That it war fulfillit that was said be Esaie the profete,  
 sayand, He tuke our infirmiteis, and bair our seeknessis.  
 Essay. liii. a. <sup>18</sup> And Jesus saw mekile pepile about him, and bad his  
 i. Pet. ii. c. disciplis ga ouir the watire. <sup>19</sup> And a scribe neirit, and  
 Luc. ix. f. said to him, Maistir, I sal follow thee quhare euir thou  
 sal ga. <sup>20</sup> And Jesus said to him, Foxis has dennis, and  
 briddis of heuen has nestis ; bot mannis sonn has nocht  
 quhare he sal rest his hede. <sup>21</sup> Aan vthir of his dis-  
 ciplis said to him, Lord, suffir me to ga first and berie  
 my fader. <sup>22</sup> Bot Jesus said to him, Follou thou me ; and  
 Marc. iii. d. lat deidmen berie thare deidmen. ✠ <sup>23</sup> And quhen he  
 was gaan vp into a litil schip, his disciplis followit him.  
 Luc. viii. c. <sup>24</sup> And, lo, a gret steiring was made in the see, sa that  
 the litil schip was keuerit with wawis : bot he slepit.  
<sup>25</sup> And his disciplis com neire to him, and raasit him, and

viii. 13. *as thou has belevit*, &c. : Abp. Ham. (p. 130), 'accord-  
 ing to thi faith sa be it done to thee.'

14. *Symon Petir* : P., 'Symount Petre.' *liand* : P., 'lig-  
 gyngye' ; *jacntem*. *schakin with feueris* : *febricitantem*.

16. *kest out* : P., 'castide out.' *be word* : *verbo*. *euile at  
 eise* : P., 'yuel at ese' ; *male habentes*. (See above, iv. 24.)

17. *That it war fulfillit* : *ut impleretur*.

18. *bad his disciplis* : Vg., *jussit ire*, omitting *discipulos*.

19. *a scribe* : so P. ; *unus scriba*. *neirit* : P., 'neijede.'

20. *dennis* : *foveas* ; Wy., 'dichis, or borowis.' Lyndesay (Satyre,  
 l. 3573), 'birds has thair nests and tods hes thair den.'

21. *Aan vthir* : P., 'anothir' ; *alius*.

22. *Follou* : P., 'sue.' *lat deidmen berie* : *dimitte mortuos  
 sepelire*.

23. *a litil schip* : so P. ; *naviculam*.  
 24. *a gret steiring* : *motus magnus*. *keuerit* : P., 'hilid' ;  
*periretur*.

said, Lord, saue vs : we perische. <sup>26</sup> And Jesus said to  
 tham, Quhat ar ye of litil faith agast? Than he raase,  
 and comandit to the windis and the see; and a gret  
 pecibilnes was made. <sup>27</sup> And men woundrit, and said,  
 Quhat maner man is this, for the windis and the see  
 obeyis to him! <sup>28</sup> And quhen Jesus was cummyn  
 ouir the watir, into the cuntre of men of Gerasa, twa  
 men met him that had deuillis, and com out of graues,  
 ful wod, sa that na man mycht ga be that way. <sup>29</sup> And,  
 lo, thai cryit, sayand, Quhat to vs and to thee, Jesu, the  
 sonn of Gode? art thou cummyn hiddir befor the tyme  
 to turment vs. <sup>30</sup> And nocht fer fra thame was a flok  
 of mony swyne lesewand. <sup>31</sup> And the deuillis prayit him,  
 and said, Gif thou castis out vs fra hynne, send vs into  
 the draue of swyne. <sup>32</sup> And he said to thame, Ga ye.  
 And thai yede out, and went into the swyne: and, lo,  
 in a gret bir al the draue went heidling into the see,  
 and thai war deid in the watris. <sup>33</sup> Ande the hirdis fled  
 away, and com into the citee, and tald al thir thingis,  
 and of thame that had the feendis. <sup>34</sup> And, lo, al the  
 citee went out aganis Jesu: and quhen thai had sene  
 him, thai prayit him that he wald pas fra thare coostis.

Job xxvi. d.

Psal. cvi. d.

F. 15 v.

Marc. v. a.

Luc. viii. c.  
d.ii. Cor. vi. c.  
Marc. v. b.

Actis xvi. c.

viii. 26. **Quhat ar ye of litil faith agast?** P., 'What ben ȝe of  
 litil feith agaste?' *Quid timidi estis, modica fidei?* **comandit to  
 the windis:** *imperavit ventis.*

27. **And men:** *porro homines.* **Quhat maner man is this:** P.,  
 'What maner man is he this'; *qualis est hic.* **obeyis to him:**  
 P., 'obeischen to him'; *obediunt ei.*

28. **quhen Jesus:** so St., Sixt., but Clem. omits *Jesu.* **of  
 men of Gerasa:** *Gerasenorum.* **ful wod:** P., 'ful woode';  
*sævi nimis.*

30. **lesewand:** P., 'lesewyng'; *pascens.*

31. **fra hynne:** P., 'fro hennes'; *hinc.*

32. **in a gret bir:** P., 'in a greet bire'; *impetu magno;* so  
 St., Sixt., but Clem. omits *magno.* **heidling:** P., 'heedlyng';  
*per praeceptis.*

33. **the hirdis:** *pastores.* **al thir thingis:** *omnia hæc;* so  
 St., Sixt., but Clem. omits *hæc.* **that had:** *habuerunt* with  
 many MSS. Vg., *habuerant.*

34. **went out aganis:** *exiit obviam.*

## The ix Chap. ✠

Marc. ii. b.  
Luc. v. c.  
Johan v. a.

Ande Jesus went vp into a boot, and passit ouir the watir, and com ‡ into his citee. <sup>2</sup> And, lo, thai brocht to him a man seek in parlasie, liand in a bedde : and Jesus saw the faithe of tham, and said to the man seek in the parlasie, Sonn, haue thou traist ; thi synnis ar forgevin to thee. <sup>3</sup> And, lo, sum of the scribis said within tham self, This blasphemys. <sup>4</sup> And quhen Jesus had sene thar thochtis, he said, Quharto think ye euile thingis in your hartis ? <sup>5</sup> Quhat is it lichtar to say, Thi synnis ar forgevin to thee ; outhir to say, Ryse thou, and walk ? <sup>6</sup> Bot that ye wit that manniss sonn has power to forgeve synnis in erd, than he saide to the seekman in parlasie, Ryse vp, tak thi bed, and ga into thin hous. <sup>7</sup> And he raase, and went into his hous. <sup>8</sup> And the pepile seand, dred, and glorifiit God, that gaue sic power to men. ✠ ✠ <sup>9</sup> And quhen Jesus passit fra thin, he saw a man, Mathou be name, sittand in a tolbuthe : and he said to him, Follow thou me. And he raase, and followit him. <sup>10</sup> And it was done the quhile he sat at the mete in the hous, lo, mony publicanis and synful men com and sat at the mete with Jesu and his dis-

‡ Into his..  
that is Caph  
...

Actis iii. a.  
and ix. f.

Mar. ii. b.  
Luc. v. d.  
and xv. a.

ix. 1. **Ande Jesus** : so St., Sixt., but Clem. omits *Jesus*. **a boot** : so P. ; *naviculam*. Cf. viii. 23, *supra*.

**2. seek in parlasie** (ver. 6, parolasie) : P., 'sike in palesie' ; *paralyticum*. **haue thou traist** : P., 'haue thou trist' ; *confide*. Gau (p. 64), 'sone traist thy sinnis ar forgiffine to the.'

**3. This blasphemys** : *hic blasphemat*.

**4. Quharto** : P., 'wherto' ; *ut quid*.

**5. Quhat is it lichtar** : P., 'what is listere' ; *quid est facilius*. outhir : P., 'ethir' ; *an*.

**9. fra thin** : P., 'fro thennus' ; *inde*. **in a tolbuthe** : so Wy., P., 'in a tolbothe' ; *in telonio*. Catholicon, 'a tolle buthe' ; *toloneum*. Herrtage adds, 'a town-hall, prison or gaol.' Compare Math. xxvii. 27.

**10. And it was done** : P., 'and it was [Wy., is] don' ; *et factum est*. **the quhile he sat at the mete** : so P., 'the while,' &c. Wy., 'hym sittynge at the mete' ; *discumbente eo*.

cipilis. <sup>11</sup> And Phariseis saw, and said to his discipilis, Quhy etis your maistir with publicanis and synfulmen?

<sup>12</sup> And Jesus herd, and said, A leche is nocht needful to men that fairis wele, bot to men that ar euil at eise.

Osee. vi. b.  
Math. xii. a.

<sup>13</sup> Bot ga ye and leire quhat it is, I wil mercy, and nocht

† For I com...  
rychtwisnes  
m...  
Christ re-  
fusus...  
wisnes,  
and...  
bygeonly...  
wisnes.  
And...  
heir that he  
is cum...  
synnaris.  
And th...  
sanct Paul  
that...  
into the  
world...  
synnaris.  
... murnne)  
than  
... maner  
of mar  
... gis anne  
of a  
... ewin che  
... r the

sacrifice: ‡ for I com nocht to cal richtfulmen, bot synfulmen. ✠ ✠ <sup>14</sup> Than the discipilis of Johnne com to him and said, Quhy we and Phariseis fastis oft, bot thi discipilis fastis nocht?

Marc. ii. b.  
Luc. v. e.

<sup>15</sup> And Jesus said to tham, Quhethir the sonnis of the spous may ‡ murn, als lang as the spous is with tham? bot dais sal cum, quhen the spous salbe takin away fra tham, and than thai sal fast.

<sup>16</sup> And naman may put a clout of boustouse clathe into an ald clething; for it dois away the fulnes of the clathe, and a wers breking is made. <sup>17</sup> Nouthir men

F. 16 r.

puttis new wyne into ald boces; ellis the boces ar to brekin, and the wyne sched out: bot men puttis new wyne into new botels, and bathe ar kept. ✠

✠ <sup>18</sup> Quhilis (a) that Jesus spak thir thingis to thame, lo,

Marc. v. c.  
Luc. viii. f.

(a) Before *Quhilis*, and underpointed, MS.

ix. 11. **And Phariseis**: P., 'Farisees,' also without the article; so in ver. 14, but cf. ver. 34.

12. **A leche**, &c.: P., 'a leche is not nedeful to men that faren wel'; *non est opus valentibus medicus*. **euil at eise**: *male habentibus*. Abp. Ham. (p. 123), paraphrasing, 'Thai that ar stark and hail in thair persone, neidis na medicinar, bot thai that ar weik and seik neidis a medicinar.' Gau (p. 62), 'thay quhilik ar hail thay mister nocht ane lech, bot yay quhilik ar seik.'

13. **richtfulmen**: P., 'rigtful men'; *justos*. Gau (p. 62), 'I com nocht to cal richtus men bot sinners.'

15. **Quhethir**: *numquid*. **may murn**: P., 'moun morne'; *possunt . . . lugere*.

16. **may put**: P., 'putteth.' **a clout of boustouse clathe**: P., 'a clout of buystous clothe'; *commisuram panni rudis*. Wy., 'a medlynge of rudee or neue clothe.' **it dois away the fulnes of the clathe**: *tollit enim plenitudinem ejus a vestimento*.

17. **boces**: P., 'botelis'; *utres*. **ar to brekin**: 'ben to broke and distried'; the words 'and distried' are not represented in Nis. Vg., *rumpuntur utres et vinum effunditur et utres percunt*.

18. **Jesus**: so Wy., P., but without authority.

a prince com and wirschipit him, and said, Lord, my doughtir is now deid: bot cum thou and put thin hand on hir, and scho sal leue. <sup>19</sup> And Jesus raase, and followit him, and his discipilis. <sup>20</sup> And, lo, a woman, that had the bludy flux xii yere, neirit behind, and tuichet the hemm of his clathe: <sup>21</sup> For scho said within hir self, Gif I tuiche anly the clathe of him, I salbe saif. <sup>22</sup> And Jesus turnyt and saw hir, and said, Doughtir, haue thou traist; thi faith has made the saif. And the woman was hale fra that hour. <sup>23</sup> And quhen Jesus com into the hous of the prince, and saw mynstralis and the pepile makand noise, <sup>24</sup> He said, Ga ye away; for the damycele is nocht deid, bot slepis. And thai scornit him. <sup>25</sup> And quhen the folk was put out, he went in, and held hir hand, and said, Rise, damycele; and the damycele raase. <sup>26</sup> And this fame went out into al that land. ¶ <sup>27</sup> And quhen Jesus passit fra thine, ii blynde men, cryand, followit him, and said, Thou sonn of Daud, haue mercy on vs. <sup>28</sup> And quhen he com into the hous, the blindmen com to him: and Jesus said to tham, Quhat wil ye that I do to you? And thai said, Lord, that our een be opnyt: and Jesus said, Beleue ye that I may do this

straicht yues  
of monkis  
and freiris.  
And as Baals  
preistis pry-  
chit thame  
(with knyff-  
fis and bolt-  
kynness, iii.  
Reg. xviii.  
This morn-  
yng did not  
God regard  
..schaymme,  
loose, per-  
secutioun,  
and death;  
for rychtwis-  
ness saik is  
the rycht  
.... thairfor  
sayis Christ  
his discipillis  
fastis nocht  
quhill the  
brydgromme  
is with ....  
God sendis  
thaim na  
trubile, and  
for sa mekell  
as Christ  
him. ....  
defendis  
themme....

Joh. xi. b.

ix. 18. a prince: *unus princeps*. Wy., 'oo prince.' wirschipit: *adorabat*.

20. the bludy flux: *sanguinis fluxum*. neirit behind: P., 'neizede bihynde'; *accessit retro*.

22. haue thou traist: *confide*. has made the saif: *te saluam fecit*. was hale: P., 'was hool'; *salua facta est*.

23. pepile makand noise: *turbam tumultuantem*.

25. and said, Rise, damycele: *et dixit, puella surge*. This interpolation from Luke viii. 24 is absent from Clem. and from P., but is read in St., Sixt., and in the margin of one copy of Wy., cited by FM., the MS. Q in the Advocates' Library. folk: P., 'folc'; *turba*.

28. and Jesus said to tham, Quhat wil ye that I do to you? This interpolation, read in both Wy. and P., has apparently no authority in ancient Latin MSS.

thing to you? Thai say to him, Ye, Lord. <sup>29</sup> Than Math. viii. b.  
 he tuichet thar een, and said, Eftir your faith be it  
 done to you. <sup>30</sup> And the een of tham war opnyt:  
 and Jesus thretnyt thame, and said, Se ye that na-  
 man wit. <sup>31</sup> Bot thai yede out and defamet him  
 throu al that land. <sup>32</sup> And quhen thai war gaan out,  
 lo, thai brouchte to him a dommbe man hauand a  
 deuile. <sup>33</sup> And quhen the deuile was castin out, the Marc. vii. d.  
 dombe man spak: and the pepile woundrit, and said, Luc. xi. b.  
 It has nocht bene sene thus in Israel. <sup>34</sup> Bot the Math. xii. . .  
 Phariseis said, In the prince of deuiles he castis out Mar. iii. d.  
 deuiles. <sup>35</sup> And Jesus went about al the citees and Mar. vi. a.  
 castels, techand in the synagogis of tham, ande Luc. xiii. b.  
 prechand the gossell of the kingdom, and heiland  
 euiy languour and euiy seeknes. <sup>36</sup> And he saw the Eze. xxxiii.  
 pepele, and had reuth on tham, for thai war traualit, Mar. vi. d.  
 and liand as schepe nocht hauand a schepird. <sup>37</sup> Than Luc. x. a.  
 he said to his discipilis, Suthlie thar is mekile ripe ii. Tessa. ii.  
 corn, bot few werkmen; <sup>38</sup> Tharfor pray ye the Lord . . .  
 of the ripe corn, that he send werkmen into his ripe  
 corn.

## Cap. x.

Ande quhen his xii discipilis war callit togiddir, he Mar. iiii. . .  
 gave to tham power of vnclene spiritis, to cast tham and vi. a.  
 out of men, and to heile euiy languour and seeknes. Luc. vi. a.  
 and x. a.

- ix. 28. **Ye**: *utique*; Wy., 'Sothely, or 3ea.' P., '3he.'  
 29. **Eftir your faith**: *secundum fidem vestram*; Wy., 'Up 3our  
 feith.' P., 'aftir,' &c.  
 31. **defamet him**: P., 'diffameden hym'; *diffamaverunt eum*.  
 Rh., 'bruided him.'  
 33. **It has nocht bene sene thus**: *nunquam apparuit sic*.  
 34. **the Phariseis**: P. here inserts article and Nis. follows.  
 35. **castels**: so P.; *castella*.  
 36. **had reuth on tham**: *misertus est eis*. **war traualit**:  
 P., 'weren trauelid'; *vexati*.  
 37. **ripe corn**: so P.; *messis*.  
 x. 1. **war callit togiddir**: P., 'weren clepid togidere'; *convocatis*.  
**power of, &c.**: *potestatem spirituum*.

<sup>2</sup> And thir are the names of xii apostilis: The first, Symon, that is said Petir, and Andrew his bruther; <sup>3</sup> James of Zebede, and Johne his bruther; Philip, and Bertholomew; Thomas, and Mathew, publican; and James Alpei, and Thadee; <sup>4</sup> And Symon Chananee, and Judas Scarioth, that betrayit Crist. <sup>5</sup> Jesus send thir xii, ande comandit to tham, sayand, Ga ye nocht into the way of hethin men, and entire ye nocht into the citeis of Samaritanis: <sup>6</sup> Bot rathere ga ye to the schepe of the hous of Israel that has perischit. <sup>7</sup> And ga ye and preche ye, and say, that the kingdom of heuenis sal neir. <sup>8</sup> Heile ye seekmen, raise ye deidmen, clenge ye lepirmen, cast ye out deuils: frelie ye haue takin, frelie geue ye. <sup>9</sup> Wil ye nocht weld gold, nouthir siluer, nor money in your girdilis, <sup>10</sup> Nocht a bag in the way, nouthir ii cootis, nouthir schoon, nouthir a yerd (or wand); for a werkman is worthi his mete. <sup>11</sup> In to quhat euir citee or castel ye sal entire, ask ye quha tharin is worthi; and thare duell ye til ye ga out. <sup>12</sup> And quhen ye entir into an hous, greet ye it, sayand, Pece to this hous. <sup>13</sup> And gif that ilk hous be

F. 16 v.  
[Mar.] c. vi. b.  
[Actis] viii. b.  
... c. vi. a.  
... ix. and x. a.  
... ii. c.  
... chi. v. c.  
... ar. vi. b.  
[Luc.] ix. and x. a.

x. 2. of xii: P., 'of the twelue.' Symon, that is said Petir: P., 'Symount that is clepid Petre.'

3. Mathew, publican; and: so *et* in many MSS. and Hent.; but Clem. omits.

4. Chananee: Clem. (1592), *Cananeus* (so Rh.); but (1593) *Chananeus*. Scarioth: *Iscariotes*. betrayit Crist: so P.; but Vg. (with no exception noted by WW.), *tradidit eum*.

5. of hethin men: *gentium*.

7. sal neir: P., 'shal neize'; reading *appropinquabit*. Vg., *appropinquavit*; cf. iii. 2.

8. clenge ye lepirmen: P., 'clense 3e mesels'; *leprosos mundate*.

9. weld: *possidere*.

10. a bag: P., 'a scrippe'; *peram*. a yerd (or wand): *virgam*; P., '3erde,' without explanation.

12. sayand, Pece, &c.: so Vg.; but clause rejected by WW. as interpolation from Luke x. 5.

13. that ilk: P., 'thilk'; *illa*. See ver. 15, and above, vi. 23.

worthi, your pece sal cum on it: bot gif that hous be  
 nocht worthi, your pece sal turn agane to you. <sup>14</sup> And ... xiii. d. et  
... [xvii]i. a.  
 quha euir ressaues nocht you, nouthir heris your wordis,  
 ga ye fra that hous or citee, † and strike of the dust of  
 your feet. <sup>15</sup> Treulie I say to you, it salbe mair suf-  
 frabile to the land of men of Sodom and of Gomorre  
 in the day of jugement, than to that ilk citee. <sup>16</sup> Lo, ... v. a.  
... xiii. B.  
... xxi. b.  
 I send you as schepe in the myddis of wolues: thar-  
 for be ye slee as serpentis, and sympile as dowis.  
<sup>17</sup> Bot be ye war of men; for thai sal tak you in coun- ... c. xvi. a.  
 celis, and thai sal strike you in thar synagogis: <sup>18</sup> And  
 to maris (or presidentis) and to kingis ye salbe led for  
 me, in witnessing to tham and to the hethin men. <sup>19</sup> Bot  
 quhen thai tak you, wil ye nocht bethink how or quhat ... xiii. B.  
... xii. b.  
and  
... vii. a.  
 thing ye sal speke: for it salbe gevin to you in that hour  
 quhat ye sal speke. <sup>20</sup> For it is nocht ye that spekis,  
 bot the spirit of your fader that spekis in you. <sup>21</sup> And  
 the bruther sal tak the bruther into deid, and the fader  
 the sonn: and sonnys sal ryse aganes fader and moder, ... xxiii. a.  
 and sal turment tham be deid. <sup>22</sup> And ye salbe in  
 hatrent to al men for my name: bot he that sal duell  
 still till into the end salbe saif. <sup>23</sup> And quhen thai ... i. a.

x. 13. sal cum: Vg., *veniet*. sal turn agane: *revertetur*;  
 WW. read *veniat* . . . *revertatur*.

14. strike of: P., 'sprenge of'; *excute*.

15. Treulie: *amen*. men of . . . Gomorre (P., Gomorr):  
*Gomorrhæorum*. that ilk: P., 'thilke'; *illi*.

16. slee: P., 'sliȝ'; *prudentes*. dowis: P., 'dowues'; *columbæ*.

17. be ye war: so P.; *cavete*. sal tak you in councelis:  
*tradent* . . . *vos in conciliis*. strike: P., 'bete'; *flagellabunt*.

18. to maris (or presidentis): P., 'to meyris, or presidentis';  
*ad præsides*. for me: *propter me*. in witnessing to tham:  
*in testimonium illis*. to the hethin men: *gentibus*.

21. sal turment tham be deid: P., 'schulen turmente hem bi  
 deeth'; *morte eos afficient*.

22. salbe in hatrent: P., 'schulen be in hate'; *eritis odio*. sal  
 duell still till into: P., 'dwelle stille in to'; *perseveraverit usque  
 in*. Abp. Ham. (p. 30), 'Quasaevir perseveris to the end, he sal be  
 sauf.'

[Math.] ii. c.  
[Act. vii] j. a.  
[and xiii] j. d.  
... [xii.] d.

.... [iii] j. b.  
.... and

.... a.

F. 17 r.

persew you in this citee, fle ye into an vthir: treulie I say to you, ye sal nocht end the citees of Israel, to fore that mannis sonn cum. <sup>24</sup> The disciple is nocht abone the maistir, na the seruand abone his lord. <sup>25</sup> It sufficis to the disciple that he be as his maistir, and to the seruand as his lord. Gif thai haue callit the husbandman Beelzebub, how mekile mair his houshald menye? <sup>26</sup> Tharfore drede ye nocht tham: for nathing is hid, that sal nocht be schawit; and nathing is priuay, that sal nocht be wittin. <sup>27</sup> That thing that I say to you in mirknessis, say ye in the lichte: and preche ye on housis that thing that ye here in the ere. <sup>28</sup> And wil ye nocht dreed tham that slais the body, for thai may nocht sla the saule: bot rathir dreed ye him that may tyne bathe saule and body into hell. <sup>29</sup> Quhethir twa sparowis ar nocht sald for an halpenny? and aan of tham sal nocht fall on erde without your fader. <sup>30</sup> And al the hairis of your heid ar novmerit. <sup>31</sup> Tharfor wil ye nocht drede, ye ar bettir than mony sparowis. <sup>32</sup> Tharfor

x. 23. *persew*: *persequentur*. *end*: *consummabitis*. *to fore*: *donec*.

25. *It sufficis*: P., 'it is ynow3'; *sufficit*. *haue callit*: P., 'han clepid.' *the husbandman*: P., 'hosebonde man'; *patrem-familias*. *Beelzebub*: P., 'Belsabub.' *his houshald menye*: P., 'his houshold meyne'; *domesticos ejus*.

26. *be schawit*: *revelabitur*. *priuay*: *occultum*. *be wittin*: P., 'be wist'; *scietur*.

27. *on housis*: *super tecta*.

28. *may tyne*: P., 'mai lese'; *potest . . . perdere*. J. Ham. (Cath. Traict., f. 76), 'Feir not thame quha slayis the bodie and may not slay ye saull.' Abp. Ham. (p. 45), 'Feir nocht thame that slais your body and may nocht slay your saulis, bot erar feir him quhilk eftir that he hais slaine your body, hais powar to cast your saule and body into hel.'

29. *sald for an halpenny*: P., 'seeld for an halpeny'; *asse veneunt*. *aan*: P., 'oon'; *unus*. *without*: 'with outen'; *sine*.

30. *novmerit*: P., 'noumbriid'; *numerati*.

eury man that sal knowleche me before men, I sal knowleche him before my Fader that is in heuenis.

Marc. viii. c.  
Luc. xix. c.  
and xii. a.

<sup>33</sup> Bot he that sal deny me before men, I sal deny him befor my fader that is in heuenis. <sup>34</sup> Wil ye nocht

Luc. xii. f.  
Mich. vii. a.

deme that I com to send pece into the erd; I com nocht to send pece, bot swerd. <sup>35</sup> For I com to de-

part a man aganis his fader, and the douchtir aganis hir moder, and the sonnis wif aganis the husbandis

moder. <sup>36</sup> And the ennimys of a man ar thai that ar hamelie with him. <sup>37</sup> He that luvis fader or moder

Luc. xiiii. a.  
and xvii. d.

maire than me, is nocht worthi to me; and he that luvis sonn or douchter ouer me, is nocht worthi to me.

<sup>38</sup> And he that takis nocht his croce, and followis me, is nocht worthi to me. <sup>39</sup> He that findis his lif sal

Math. xvi. d.  
Mar. viii. c.  
Johan xii. c.  
Luc. ix. b.  
and x. e.  
Johan xiii. e.  
iii. Reg. viii. a.

tyne it: and he that tynes his lijf for me sal fynd it. <sup>40</sup> And he that ressaues you, resaues me; and he that

ressaues me, resaues him that send me. <sup>41</sup> He that resaues a prophet in the name of a prophete sal tak

the meed of a prophete; and he that ressaues a iust man in name of a iustman sal tak the mede of a

iustman. <sup>42</sup> And quhaeuir gevis drink to aan of thir leest a cop of cald watir anly in the name of a

Marc. ix. c.

discipile, trewlie I say to yow, he sall noucht tyne his meede.

x. 32. sal knowleche me: P., 'schal knoueleche me'; *confitebitur me*. Abp. Ham. (p. 60), 'He that confessis me afore men, I wil confesse him afore my father quhilk is in hevin.'

34. Wil ye nocht deme: *nolite arbitrari*. into the erd: P., 'in to erthe.'

35. to depart a man: so P.; *separare hominem*.

36. thai that ar hamelie: P., 'thei that ben homeli'; *domestici*.

37. ouer me: so P.; *super me*. Abp. Ham. (p. 74), 'He that luffis his father or mother mair thane me, he is nocht worthy of me. And he that luffis his sone or his dochter abone me, he is nocht worthy of me.'

39. tyne . . . tynes: P., 'lose . . . lesith.'

## xi Chapt. ✠

Ande it was done, quhen Jesus had endit, he comandit to his xii disciplis, and past fra thine, to teche and preche in the citeis of tham. ✠ <sup>2</sup> Bot quhen Johnne in bandis had herd the werkis of Crist, he send ii of his disciplis, <sup>3</sup> And said to him, Art thou he that sal cum, or sal we abide an vthir? <sup>4</sup> And Jesus ansuerde and said to tham, Ga ye and tell agane to Johnne tha thingis that ye haue herd and seen: <sup>5</sup> Blindmen seis, crukit men gangis, mesellis (a) are made clene, deif men heris, deid men rysis agane, pure men ar tane to preching of the gospell. <sup>6</sup> And he is blessit that sal nocht be sclaudrit in me. <sup>7</sup> And quhen thai war gaan away, Jesus began to say of Johnne to the pepile, Quhat thing went ye out into desert to se? A reede waggit with wind? <sup>8</sup> Or quhat thing went ye out to se? A man clethit in soft clathis? Lo, thai that ar clethit with soft clathis ar in housis of kingis. <sup>9</sup> Bot quhat thing went ye out to se? A prophete? Ye, I say to you, and mair than a prophete. <sup>10</sup> For this is he of quham it is writin, Lo, I send myn angel before

(a) mesell, MS.

xi. 2. in bandis: *in vinculis*.4. tell agane: *renunciate*. ye haue herd and seen: *audistis et vidistis*; AV., 'ye do hear and see.'5. crukit men: *claudi*. gangis: *ambulant*. mesellis: P., 'meselis'; *leprosi*. ar tane to preching of the gospell: *evangelizantur*. Barbour (ii. 88)—

'Dume men ma spek and def ma here,  
And blynd ma se and halt ma ga,  
And missale are clene mad als,  
And mene quhyknýt that ware dede.'

6. sal nocht be sclaudrit: *non fuerit scandalizatus*.7. waggit with wind: P., 'wawed with the wynd'; *vento agitata*.

thi face, that sal mak reddi thi way before thee. ✠  
 ✠<sup>11</sup> Trewlie I say to you, thare raase nane gretar than  
 Johnne Baptist amang the childir of women; bot he  
 that is lesse in the kingdom of heuenis is mair than  
 he. <sup>12</sup> And fra the dais of Johnne Baptist till now  
 the kingdom of heuenis suffris violence, ‡ and violent  
 men rauisis it. <sup>13</sup> For al prophetis and the law till  
 to Johnne propheciet. <sup>14</sup> And gif ye wil ressaue, he  
 is Helie that is to cum. <sup>15</sup> He that has eris of hering,  
 here he. ✠ <sup>16</sup> Bot to quham sal I gesse this generatioun  
 like? It is like to childir sittand in the mercat, that  
 cries to thar peeris, <sup>17</sup> And sais, We haue sungin to you,  
 and ye haue nocht daunsit; we haue murnyt to you,  
 and ye haue nocht wepit. <sup>18</sup> For Johnne com nouthir  
 etand na drinkand, and thai say he has a deuile.  
<sup>19</sup> The sonn of man com etand and drinkand, and thai  
 say, Lo a man a gloutoun and a drinkar of wyne, and  
 a freend of publicanis and of synfulmen. And wisdom  
 is iustifijt of thar sonniss. <sup>20</sup> Than Jesus began to say  
 reproof to citees in quhilkis ful mony virtues of him  
 war done, for thai did nocht pennance: <sup>21</sup> Wa to the,  
 Corozaim! wa to thee, Bethsaida! for gif the virtues

(Violence,  
 &c.)  
 . ennis  
 consciens  
 . eill the  
 sueitness  
 . uses thai  
 passis  
 . a man-  
 niss pouer.

Luc. xvi. c.  
 Mala. iii. d.  
 Luc. i. d.  
 Johan i. B.

Luc. vii. d.

F. 17 v.

Luc. x. b.

xi. 11. nane gretar: P., 'noon more'; non . . . major. is  
 mair: P., 'is more'; major est.

12. rauisis it: rapiunt illud.

14. gif ye wil ressaue: si vultis recipere.

16. sal I gesse this generatioun like: so P.; similem . . .  
 estimabo. in the mercat: P., 'in chepyng'; in foro.  
 peeris: so P.; coequalibus.

17. wepit: P., 'weilid'; planxistis.

19. of thar sonniss: so P., 'of her soness'; but Vg., a filiis  
 suis. Rh., 'of her children.'

20. to say reproof to: exprobare; Rh., 'upbraid.' ful mony  
 virtues of him war done: facte sunt plurimae virtutes ejus; Rh.,  
 'the most of his miracles.' thai did nocht pennance: non  
 egissent penitentiam.

21. virtues: virtutes; Rh., 'miracles.' AV., 'mighty works.'  
 (So in ver. 20.)

that ar done in you had bene done in Tire and Sidone, sumtyme they had done pennance in haire and assis. <sup>22</sup>Neuirtheles I say to you, it salbe lesse payn to Tire and Sidone in the day of dome, than to you. <sup>23</sup>And thou, Capharnaum, quhethir thou salbe vpraisit into heuen, thou sal ga doun into hell: For gif the virtues that ar done in thee, had ben done in Sodom, perauenter thai suld haue duelt till into this day. <sup>24</sup>Neuirtheles I say to you, that to the land of Sodom it salbe lesse payn in the day of dome than to thee. ¶ <sup>25</sup>In that ilk tyme ✠ Jesus ansuerd and said, I knowleche to thee, fader, lord of heuen and of erde, for thou has hid † thir thingis fra wisemen and prudent, and has schawin tham to litil childir. <sup>26</sup>Sa, fader; for sa it was plesand before thee. <sup>27</sup>Al thingis ar gevin to me of my fader: ande na man knew (a) the sonn, bot the fadir; nouthir ony man knew the fader, bot the sonn, and to quham the sonn wald schaw. <sup>28</sup>All ye that trauales and ar charget, cum to me, and I sal refresch you. <sup>29</sup>Tak ye

[Lujc. x. e.  
.. ion. xi. a.]

[M]ath.  
xxviii. c.  
[Lujc. x. c.  
[Joh]an iii. e.  
[Joh]an vii. c.  
.. ii. b. x.  
b.  
[E]cclesi. vi. d.  
.. re. vi. c.  
[Joh]an vi. a.]

† Thir  
(thingis)  
The mist . .  
Gospell

(a) After *knew*, *the fadir bot* deleted, MS.

xi. 21. *haire and assis*: P., 'heyre and aische'; *cilicio et cinere*. Rh., 'haircloth and ashes.'

22. *it salbe lesse payn*: *remissius erit*; Rh., AV., 'more tolerable.' *the day of dome*: P., 'the dai of doom'; *die judicii*. (So ver. 24.)

23. *salbe vpraisit*: P., 'schalt be arerid vp'; *exaltaberis*. till into: *usque in*.

25. *I knowleche*: *confiteor*. *prudent*: P., 'redi'; *prudentibus*. *has schawin*: *revelasti*. Abp. Ham. (p. 199), 'I confesse to the, O father of hevin and eird, that thow hes hyde thir misteries of mannis redemptioun fra men warldy wyse and prudent, and hes revelit thaim to meik men.'

26. *plesand before thee*: P., 'plesynge to fore thee'; *placitum ante te*.

27. *na man knew*: so P.; *nemo novit*.

28. *trauales*: P., 'traueilen'; *laboratis*. *ar charget*: P., 'ben chargid'; *onerati*. *I sal refresch you*: P., 'Y schal fulfille 3ou'; *reficiam vos*. Wy., 'I shal refreshe, or fulfille 3ou.' Gau (p. 62), 'Cum to me al ze quhilk are hewit (that is, with sine) and I wil refresch zow.'

† My yok . . . my yok on yow, and leire ye of me; for I am mylde  
 croce iss . . . and meke in hart: and ye sal find rest to your saulis.  
 dyng vnt . . .  
 anne gud . . .  
 Gospell

<sup>30</sup> For † my yok is soft, and my charge lycht.

### xij Chapt.

✠ In that tyme Jesus went be cornis in the saboth day; [Ma]rc. ii. c.  
 and his disciplis hungrit, and began to pluk ekiris of . . . vi. a.  
 corn, and to ete. <sup>2</sup> And Phariseis seand, said to him, [Deut]ro.  
 Lo, thi disciplis dois that thing that is nocht leefful xxii. d.  
 to tham to do in sabotis. <sup>3</sup> And he said to thame,  
 Quhethir ye haue nocht red quhat Dauid did, quhen  
 he hungrit, and thai that war with him; <sup>4</sup> How he entrit . . . Reg.  
 into the hous of God, and eet laues of propositioun, xxi. b.  
 quhilk laues it was nocht leefful to him to ete, nouthir  
 to tham that war with him, bot to preestis allaan?  
<sup>5</sup> Or quhethir ye haue nocht red in the law that in  
 sabattis preestis in the tempile defoulis the sabattis,  
 and thai ar without blame? <sup>6</sup> And I say to you, that  
 here is a gretar than the tempile. <sup>7</sup> And gif ye wist  
 quhat it is, I will mercy, and nocht sacrifice, ye suld . . . e. vi. b.  
 neur haue condempnit innocentes. <sup>8</sup> For mannis sonn [Ma]th. ix. b.  
 is lord, ye of the sabot. † <sup>9</sup> And quhen he passit fra . . . [Ma]rc. iii. a.  
 ewin the y . . . . . vi. a.  
 hynderith . . . . .  
 and necess . . . . .

xi. 30. **my yok is soft**, &c. : Ken. (p. 133), 'my yok is sweit and my burding is lycht.' Vv. 28-30 : Abp. Ham. (p. 68), 'Cum to me all ye that laboris and ar ladin with byrdingis and I sall refresche yow; tak my yok upon yow and leir fra me, for I am gentil and meik in hart, and ye sall fynd rest in your soulis, for my yok is sweit and my byrding is lycht.'

xii. 1. **be cornis** : P., 'bi cornes'; *per sata*. **ekiris** : P., 'the eris'; *spicas*.

2. **in sabotis** : *sabbatis*.

4. **laues of propositioun** : *panes propositionis*. **allaan** : P., 'aloone'; *solis*.

5. **in sabattis** : P., 'in sabotis'; *sabbatis*. **the sabattis** : *sabbatum*.

8. **ye** : P., 'zhe'; *etiam*.

F. 18 r.

Deutro. xxii.

..

Marc. iii. a.

Joh. x. d.

and xi. c.

Esaye xlii. . .

man that had a dry hande. And thai askit him, and said, Quhethir it be leeffull to heil in the sabot? that thai suld accuse him. <sup>11</sup> And he said to tham, Quhat man of you salbe that has a schepe, and gif it fall into a seuche in the sabotis, quhethir he sal nocht hald and lift it vp? <sup>12</sup> How mekile mair is a man bettir than a schepe? Tharfor it is leeffull to do gude in the sabottis. <sup>13</sup> Than he said to the man, Streke furth thi hand. And he straucht furth: and it was restorit to heill, as that ¶ vthir. ¶ <sup>14</sup> And the Phariseis went out, and made a counsale aganis him, how thai suld distroy him. <sup>15</sup> And Jesus knew it, and went away fra thine: and mony followit him, and he heilit thame al; <sup>16</sup> And he comandit to tham that thai suld nocht mak him knowne: <sup>17</sup> That that thing war fulfillit that was said be Esaie the prophet, sayand, <sup>18</sup> Lo my child, quham I haue choisen; my derling, in quham it has wele pleisit to my saule: I sal put my spirit on him, and he sal tell dome to hethinmen. <sup>19</sup> And he sal nocht stryue, na cry; nouthir ony man sal here his voce in streetis. <sup>20</sup> A breesit reed he sal nocht brek, and sal nocht slokin a smewkand brand, til he cast out dome to victorie. <sup>21</sup> And hethin men sal hope in his name. ¶

xii. 10. dry hande: *manum aridam*.

11. a seuche: P., 'a diche'; *in foveam*.

13. straucht furth: *extendit*.

14. made a counsale: *consilium faciebant*.

17. That that thing war fulfillit: *ut adimpleretur*; Rh., 'that it might be,' &c.

18. my derling: so P.; *dilectus meus*. in quham it has wele pleisit: *in quo bene complacuit*. he sal tell dome to hethinmen: *judicium gentibus nunciabit*.

20. a breesit reed: P., 'a brisid rehed'; *arundinem quassatam*. slokin: P., 'quenche.' a smewkand brand: P., 'smokyng flax'; *linum fumigans*. No authority can be found for 'brand' in the MSS. of Wy. and P. collated by FM.; but one Vulgate MS., cod. Cavensis, of about the ixth century, quoted by WW., reads here *lignum* for *linum*. The copy of Purvey used by Nis. may have followed this reading.

¶<sup>22</sup> Than a man blind and dombe, that had a feende, Luc. xi. b.  
 was broucht to him: and he heilit him, sa that he  
 spak and saw. <sup>23</sup> And all the pepile wonndrit, and  
 said, Quhether this (a) be the sonn of Dauid? <sup>24</sup> Bot Math. ix. . .  
 the Phariseis herd, and said, He this castis nocht Marc. iii. . .  
 out feendis, bot in Beelzebub prince of feendis. <sup>25</sup> And Luc. xi. b.  
 Jesus wittand thar thoughtis, said to tham, Ilk kingdom  
 departit aganis it self salbe desolatit; and ilk citee or  
 hous departit aganis it self sal nocht stand. <sup>26</sup> And gif  
 Sathanas castis out Sathanas, he is departit aganis him  
 self; tharfor how sal his kingdom stand? <sup>27</sup> And gif  
 I in Belzebub cast out deuilis, in quham your sonnis  
 castis out? tharfor thai salbe your domesmen. <sup>28</sup> Bot Luc. xi. . .  
 gif I in the Spirit of God cast out feendis, than the  
 kingdom of God is cummyn into you. <sup>29</sup> Outhir how  
 may ony man entir in to the hous of a strang man,  
 and tak away his vessels, bot first he bind the strang  
 man? and than he sal spoilye his hous. ¶<sup>30</sup> He that  
 is nocht with me is aganis me; and he that gaderis  
 nocht togiddir with me scatteris on breed. <sup>31</sup> Tharfor Marc. iii. . .  
 I say to you, all synn and blasphemy salbe forgevin Luc. xii. . .  
 to men: bot the spirit of blasphemy sal nocht be for- i. Reg. ii. . .  
 gevin. <sup>32</sup> And quha euir sais a word aganis mannis  
 sonn, it salbe forgeuen to him: bot quha that sais a  
 word † aganis the Haligast, it sal nocht be forgeuen

†[Aganisthe]  
 Haly Gaist).  
 To  
 . . . Haly  
 . . . Gaist  
 . . . sly and  
 with a ma-  
 and hart to-  
 wart  
 . . . ryse the  
 trewth  
 . . . away  
 fra it  
 . . . e Sonn of  
 God.  
 . . . fite  
 . . . knaw-  
 . . . ite To  
 . . . mak  
 . . . in. To  
 dispise  
 . . . erly to  
 ascryue  
 . . . into the  
 dewill

(a) be deleted before *this*: after *be*, *nocht* deleted, MS.

xii. 24. He this: so P.; *hic*.

25. departit: *divisum*.

27. deuilis: P., 'deuelis'; *dæmones*.

28. feendis: so P.; *dæmones*.

29. Outhir: P., 'ethir'; *aut.* Rh., 'or.' strang: P., 'stronge';  
*fortis*. spoilye: P., 'spuyle'; *diripiet*.

30. scatteris on breed: P., 'scaterith abrood'; *spargit*, but  
 some MSS. *dispargit*.

31. bot the spirit of blasphemy: so P., reading *blasphemia* with  
 cod. Amiatinus, St., and Sixt.; but Clem. has *Spiritus autem*  
*blasphemia*, the blasphemy of the Spirit.

32. quha that sais a word: *quicumque dixerit verbum*.

- to him, nouthir in this warld, † na in that vthir. [† Na] in that vthir
- Math. vii. ... <sup>33</sup> Outhir mak ye the tre gud, and his frute gude; . . . say as sanct
- Luc. vi. . . . or ellis mak ye the tre euile, and his frute euile: for a tre is knowne be the frute. <sup>34</sup> Ye generatioun of eddiris, how may ye spek gude thingis, quhen ye ar euile, For the mouth spekis of plente of the hart. . . . ouiss it Mark say blasphemit in the Haly Gaist sal nenir haif forgiffnes.
- F. 18 v. <sup>35</sup> A gude man bringis furth gude thingis of gude tresoure: and an euil man bringis furth euile thingis of euile tresour. <sup>36</sup> And I say to you, that of euiry idil word that men spekis, thai sald yeld reknyng
- . . . . . b. tharof in the day of dome. <sup>37</sup> For of thi wordis thou salbe iustifijt, and of thi wordis thou salbe dampnit.
- ✠ <sup>38</sup> Than sum of the scribis and Phariseis ansuerd to him, and said, Maistir, we will se a takin of thee.
- . . . . . vi. a. <sup>39</sup> Quhilk ansuerd and said to (a) tham, Ane euile generatioun and a spousbrekare sekis a taken; and a taken
- . . . . . iii. b. sal nocht be gevin to it, bot the taken of Jonas the
- . . . . . c.   
 . . . . . ii. a.

(a) After *to*, *him* deleted, MS.

xii. 32. *na in that vthir*: P., 'ne in the tothir'; *neque in futuro*. Abp. Ham. (p. 284), 'quhasa speikis agane the haly spreit, it sall nocht be forgevin to him, nother in this warld, nor in the warld to cum.'

33. *Outhir*: P., 'ethir'; *aut.* Rh., 'either.' Compare ver. 19, *supra*.

34. *generatioun of eddiris* (P., eddiris): *progenies viperarum*. of *plente*: so P.; *ex abundantia*. Abp. Ham. (p. 110), 'O ye generatioun of serpentis how can ye spek gud, quhen ye your selfis ar evil? for of the abundance of the hart the mouth spekis.'

35. *A gude man*, &c.: Abp. Ham. (p. 110), 'A gud man out of the gud tresour of his hart bringis furth gud thingis, and ane evil man, out of his evil tresour bringis furth evil thingis.'

36. *yeld reknyng*: P., 'zelde resoun'; *reddent rationem*. Abp. Ham. (p. 166), 'Of all ydill wordis quhilk men speikis . . . we mone geve ane compt that day of al'; (p. 111), 'Bot I say to yow that ilkane idil word, quhilk men and wemen speikis, thair of thai sall gife ane compt in the day of jugement.'

39. *generatioun*: P., 'kynrede'; *generatio*. *spousbrekare*: P., 'spouse brekere'; *adultera*.

prophete : <sup>40</sup> For as Jonas was in the wambe of a quhale iii dais and iii nychtis, sa manniss sonn salbe in the hart of the erde iii dais and iii nychtis. <sup>41</sup> Men of Nynyue sal ryse in dome with this generatioun, and sal condempne (a) it : for thai did pennance in the preching of Jonas ; and, lo, here a gretare than Jonas. <sup>42</sup> The queen of the south sal ryse in dome with this generatioun, and sall condempne it : for scho com fra the endis of the erde to here the wordis of Salomon ; and, lo, here a gre[tar] (b) than Salomon. <sup>43</sup> Quhen an vnclene spirit gais out fra a man, he gais be dry places, and seekis rest, and findis nocht. <sup>44</sup> Than he sais, I sal turn agane into myn hous fra quhyne I yede out ; and he cummis and findis it voide and clenget with besommes, and made faire. <sup>45</sup> Than he gais and takis with him vii vthir spiritis werse than him self, and thai entire and duellis thare : and the last thingis of that man ar made wers than the formare. Sa it salbe to this werst generatioun. ¶ <sup>46</sup> Yit quhile he spak to the pepile, lo, his moder and his brethir stude without furth, sekand to spek to him. <sup>47</sup> And a man said to him, Lo, thi moder and thi brethir standis without furth, sekand thee. <sup>48</sup> He answered to the man that spak to him, and saide, Quha is my moder ? and quha ar my brethir ? <sup>49</sup> And he held furth his hand into his discipilis, and said, Lo my moder

(a) Before *it, tham*, MS.

(b) *a gre* added in margin, MS.

xii. 40. **in the wambe of a quhale** : P., 'in the wombe of a whal' ; *in ventre ceti*. Vv. 39, 40 : Gau (p. 46), 'This vikkit generatiōne desiris miraculis bot thair sal na mirakil be giffine to thayme bot the mirakil of Ionas ye prophett, siclik as he wesz iii dais and iii nichtis in the weyme of ane quhail, sua sal the sone af man be iii dais and iii nichtis in the hart of the zeird.'

44. **fra quhyne I yede out** : P., 'fro whannys Y wente out' ; *unde exiui*. **clenget with besommes** : P., 'clensid with besyms' ; *scopis mundatam*.

45. **ar made** : *fiunt*.

46. **without furth** : P., 'with outeforth' ; *foris*.

49. **into his discipilis** : *in discipulos*.

and my brethir! <sup>50</sup> For quha euir dois the will of my fader that is in heuenis, he is my bruthere, sistire, and modere.

### The xiiij chapture.

And that day Jesus yede out of the hous, and satt  
 . . . a. beside the see. <sup>2</sup> And mekile pepile was gaderit to  
 . . . a. him, sa that he went vp into a boote, and satt; and  
 all the pepile stude on the brink. <sup>3</sup> And he spak mony  
 thingis to tham in parabillis, and said, Lo, he that  
 sawis yede out to saw his sede: <sup>4</sup> And quhile he sawis,  
 sum sedes fell beside the way, and briddis of the aere  
 com and ete tham: <sup>5</sup> Bot vthir sede fell in stany places,  
 quhar thai had nocht mekile erde; and anon thai  
 sprang vp, for thai had nocht depnes of erde: <sup>6</sup> Bot  
 quhen the sonn was risen, thai scaldit; and for thai  
 had nocht rute, thai dryet vp: <sup>7</sup> And vther seedis  
 fell amang thornes; and thornes wox up and stranglit  
 thaim: <sup>8</sup> Bot vthir sedes fell into gude land, and  
 gaue frute, sum a hundrethfald, an vthir sextifald, and  
 an vthir threttifald. <sup>9</sup> He that has eiris (a) of hering,  
 F. 19<sup>3</sup>r. Ma . . . . here he. <sup>10</sup> And the disciplis com nere, and said to  
 Luc. . . . him, Quhy spekis thou in parabilis to tham? <sup>11</sup> And  
 . . . . he ansuerde and said to tham, For to you it is gevin

(a) *eiris* corr. out of *heiris*: has in margin, MS.

xii. 50. *sistire*: P., 'and sister.' Vg., *et soror*, but St. with Nis. omits *et*.

xiii. 1. **And that day**: P., 'In that dai'; so Vg., *In illo die*.

2. **into a boote**: *in naviculam*. **on the brink**: *in littore*.

3. **he that sawis**: *qui seminat*. **to saw his sede**: reading *seminare semen suum* with St., Sixt., but Clem. omits *semen suum*.

4. **briddis of the aere**: *volucres celi*.

5. **Bot vthir sede**: *alia autem*. **depnes**: *altitudinem*.

6. **thai scaldit**: P., 'thei swaliden.' Wy., 'thei swaliden, or brenden for heat'; *astuaverunt*. Rh., 'they parched.'

7. **wox up**: *creverunt*. **stranglit**: P., 'strangeliden'; *suffocaverunt*.

9. **eiris of hering**: *ures audiendi*.

to know the priuateis of the kingdom of heuenis, bot m . . . . .  
it is nocht gevin to tham. <sup>12</sup> For it salbe gevin to  
. . . him that hes he sall . . . . .  
. . . plentye . . . . .  
. . . Qubair . . . . .  
. . . lust to vnderstand and . . . . .  
. . . the worde of God . . . . .  
. . . growth and alteris men . . . . .  
. . . better lyff. Bot . . . . .  
. . . it is resistit or fenyeitly . . . . .  
. . . it thair it abides nocht . . . . .  
. . . ia men becummiss warr . . . . .  
. . . affore . . . . .  
him that has, ‡ and he sal haue plentee; bot gif a man . . . . .  
has nocht, alsa that thing that he has salbe takin away  
fra him. <sup>13</sup> Tharfor I speke to tham in parabilis: for Luc. . . . .  
thai seand, seis nocht; and thai herand, here nocht; and . . . . .  
nouthir vndirstandis. <sup>14</sup> That the prophecie of Esaie  
sayand be fulfillit in tham, With hering ye sal here, Esay. . . . .  
and ye sal nocht vndirstand; and ye seand sal se, and Mar. . . . .  
ye sal nocht se: <sup>15</sup> For the hart of this pepile is gretly  
fattit, and thai herd hevilie with eiris, and they haue Luc. v. . . . .  
closet thar een; or perauenter thai se with een, and Johan . . . . .  
with eiris here, and vndirstand in hert, and thai be Actis . . . . .  
conuertit, and I heill tham. <sup>16</sup> Bot your een that seis Rom. . . . .  
ar blesst, and your eiris that heres. <sup>17</sup> Forsuthe I say Luc. . . . .  
to you, that mony prophetis and iustmen couatit to i. Pe. . . . .  
se (a) tha thingis that ye se, and thai saw nocht; and  
to here tha thingis that ye here, and thai herd nocht.  
<sup>18</sup> Tharfore here ye the parabile of the sawere. ¶ Mar. . . . .  
¶ <sup>19</sup> Ilkman that heris the word of the realm, and Luc. v. . . . .  
vndirstandis nocht, the euile spirit cummis, and rauysis  
that that is sawne in his hart. This it is that is sawne  
beside the way. <sup>20</sup> Bot this that is sawne on the stany  
land, this it is that heris the word of God, and anoon

(a) After *se*, *that* deleted.

xiii. 11. the priuateis: P., 'priuytees'; *mysteria*.

14. That the prophecie of Esaie sayand be fulfillit: following the order of words in P., 'that the prophesie . . . seiyng be fulfillid,' and reading also *ut adimpleretur* with St. and Sixt.; Clem., *et adimpletur*.

15. is gretly fattit: *incrassatum est*; Wy., 'is enfattid.' or perauenter: P., 'lest sumtime'; *nequando*.

16. een that seis . . . eiris that heres: reading with some Vg. MSS., *oculi qui vident* . . . *aures qua*, &c., but Clem., *beati oculi quia* . . . *quia*. Rh., 'because they do see,' &c.

17. Forsuthe I say: Vg., *Amen quippe dico*.

19. Ilkman: P., 'ech'; *omnis*. rauysis: *rapit*.

20. the stany land: P., 'stony loond'; *petrosa*. word of God: reading with St. and Sixt., *verbum Dei*. Clem. omits *Dei*.

with joy takis it: <sup>21</sup> And he has nocht rute in him self, bot is temporale; for quhen tribulatioun and persecutioun is made for the word, anoon he is sclaudrit. <sup>22</sup> Bot he that is sawne on thornes is this that heris the word; and the besynes of this warlde, and fallace of richessis, stranglis the word, and it is made without frute. <sup>23</sup> Bot he that is sawne into gude lande is this that heris the worde, and vndirstandis; and bringis furth frute, and sum makis a hundrethfald, trewlie an vthir sextifald, and an vthir threttyfald.

Ma. . . . ¶ <sup>24</sup> An vthir parabale Jesus puttit furth to tham, and said, The ✠ kingdom of heuenis is made like to a man that sew gude seed in (a) his feeld: <sup>25</sup> And quhen men slepit, his ennimy com and sew abone dornell in the myddis of quhete, and went away. <sup>26</sup> Bot quhen the herbe grew, and made frute, than the dornell apperit. <sup>27</sup> And the seruandis of the husbandman com and said to him, Lord, quhethir thou has nocht sawne gude seed (b) in thi feeld? quharof than has it dornell? <sup>28</sup> And he said to tham, An ennimy has done this thing. And the seruandis said to him, Will thou we gang and gader thame? <sup>29</sup> And he said, Nay; or perauenter,

(a) *into*, with *to* deleted, MS.

(b) *seed* added in margin.

---

xiii. 21. **is temporale**: *est temporalis*; Wy., 'temporal, *that is, it lastith bot a litil tyme.*' **is made for the word**: *facta autem . . . propter verbum.*

<sup>22.</sup> Bot he . . . **is this**: *Qui autem . . . hic est.* **besynes**: P., 'bisynesse'; *sollicitudo*. **fallace of richessis**: *fallacia diuitiarum*. Abp. Ham. (p. 113), 'The carefulnes of this warld and the desaitfulnes of riches smoris the word that it beris na frute.'

<sup>24.</sup> **Jesus**: so Wy. and P., but no authority for 'Jesus' in Vg. MSS. quoted by WW.

<sup>25.</sup> **sew abone dornell**: P., 'sewe aboue taris.' Wy., 'dernel, or cokil.' Rh., 'cockle.'

<sup>26.</sup> **made frute**: *fructum fecisset*.

<sup>27.</sup> **quharof than**: *unde ergo*.

<sup>29.</sup> **Nay; or perauenter**: P., 'Nay lest perauenture'; *ne forte*.

ye gaderand dornell (or weidis), draw up with tham the quhete be the rute. <sup>80</sup> Suffir ye tham bathe to grow into schering-tyme: and in the tyme of ripe corn I sal say to the scheraris, First gader ye togiddir the dornelle (a) (or weidis), and bind ye tham togiddir in knyteches to be brint; bot gader ye the quhete in to my berne. ✠ ✠ ¶ <sup>81</sup> Ane vther parabile Jesus puttit furth

[†A] corn,  
&c.)

. . . rd in the  
wa-  
. . . ed than  
the  
. . . it is thair  
. . . er of  
power  
. . . ower of  
. . . aiffs als  
mony  
. . . airin qu-  
hillk  
. . . nor werk  
. . . an doo

†Sourdauche)  
The . . .  
of God is  
lyknett . . .  
sourdauche,  
becau . . .  
alteris men  
and R . . .  
them as sour-  
da[uch] . . .  
ngis the taist.

to tham, and said, The kingdom of heuenis is like to a corn ‡ of syneuey, quhilk a man tuke and sew in his feeld: <sup>82</sup> The quhilk is the leest of all seedis; bot quhen it has waxine, it is the mast of al wortis, and is made a tre, sa that birdis of the aere cummis and duellis in the branches tharof. ¶ <sup>83</sup> Ane vthir parabile Jesus spak to tham; The kingdom of heuenis is like to ‡ sourdauche, quhilk a woman tuke and hid in thre mesuris of meile, till it war all sourit. <sup>84</sup> Jesus spak al thir thingis in parabilis to the pepile; and he spak nocht to tham without parabiles: <sup>85</sup> That it suld be fulfillit that was said be the prophet, sayand, I sal opin my mouthe in parabilis; I sal tell out hid thingis fra the making of the ✠ warld. ✠ <sup>86</sup> And he left the

Mar. . . .

Luc. . . .

F. 19. v.

. . . vii.

(a) MS. has "dornett," as also in vv. 36, 40.

xiii. 29. dornell (or weidis): P., 'taris.' Wy., 'dernels, or coclis.'

30. to grow: P., 'to wexe.' into schering-tyme: P., 'in to repyng time'; *usque ad messem*. in the tyme of ripe corn: so P.; *in tempore messis*. the scheraris: P., 'the reperis'; *messoribus*. in knyteches: so P.; *in fasciculos*. Wy., 'knytechis, or smale bundelis.'

31. Jesus. Again no Latin authority quoted in WW. for the insertion of 'Jesus.' corn of syneuey: Wy. and P., 'corn of seneuey'; *grano sinapis*.

32. wortis: so P.; *oleribus*. is made: *fit*. branches: P., 'bowis.' Wy., 'bowis, or braunchis'; *ramis*.

33. Jesus: an interpolation without authority, as above vv. 24 and 31. sourdauche: P., 'sour douz'; *fermento*. sourit: P., 'sowrid'; *fermentatum*.

35. I sal tell out: Wy., 'I shal bolke out, or telle out'; *erructabo*.

pepile, and com into an hous: and his discipilis com to him and said, Expone to vs the parabile of dornelle (or weidis) of the feeld. <sup>37</sup> Quhilk ansuerd and said, He that sawis gude seede is mannis sonn: <sup>38</sup> The feeldis is the warld; bot the gude seede thir ar sonnis of the kingdom; bot the dornell thir ar euil childir; <sup>39</sup> The ennimy that sawis tham is the feend; and the ripe corn is the ending of the warld; the scheraris ar . . . d. angellis. (a) <sup>40</sup> Tharfore as (b) dornelle ar gaderit togid-dire and ar brint in fire; sa it salbe in the ending of the warld. <sup>41</sup> Mannis sonn sal send his angellis, (c) and thai sal gader fra his realme al sclaudris, and tham that dois wickitnes, <sup>42</sup> And thai sal send tham into the chymnay of fire: thar salbe weping and striking . . . a. togiddir of teeth. <sup>43</sup> Than justmen sal schyne as the sonn in the realme of thar fader. He that has eiris of hering, here he. ✠ ❧ ✠ <sup>44</sup> The kingdom of heuenis is like to tresour hid in a feeld; quhilk a man that findis, hides, and for joy of it he gais and sellis al thingis that he has, and byes that ilk feeld. <sup>45</sup> Eftsone, the kingdom of heuenis is like to a merchand that sekis gude margaritis: <sup>46</sup> Bot quhen he has fundin a pretious margarite, he went and sald al thingis that he had,

(a, c) angett, MS.

(b) as] ar, MS.

xiii. 38. The feeldis is: P., 'the feeld is'; *ager est.*39. ripe corn: *messis.* ending: *consummatio.* scheraris: P., 'reperis'; *messores.*40. as dornelle: *sicut zizania.*42. chymnay of fire: P., 'chymney of fier'; *caminum ignis.* striking togiddir: P., 'betyng to gidere'; *stridor.*

43. Than justmen, &amp;c.: Gau (p. 66), 'Iust men sal scheyne as the sone in thair faders kingdome.' Abp. Ham. (p. 175), 'The rychteous sall schene as the sonne in the kingdome of thair father.'

44. that ilk feeld: P., 'thilk feeld'; *agrum illum.*45. Eftsone: P., 'eftsoone'; *iterum.* margaritis: so P.; *margarilas.*46. a pretious: P., 'o precious'; *una pretiosa.*

and (a) bouchte it. ¶<sup>47</sup> Eftsone, the kingdom of heuenis is like to a nett castin into the see, that gaderis to-giddir of all kynd of feschis: <sup>48</sup> Quhilk, quhen it was full, thai drew vp, and set by the brink, and cheisit the gude into thaire veschels, bot the euile thai kest out. <sup>49</sup> Sa it salbe in the ending of the warld: angelis sal ga . . . b. out, and sal depart euile men fra the myddis of iustmen, <sup>50</sup> And thai sal send thame into the chymnay of fire: thar salbe weping and grastnyng of teethe. <sup>51</sup> Haue ye vndirstand al thir thingis? Thai sai to him, Yee. <sup>52</sup> He sais to thame, Tharfore euiry wise man of law in the kingdom of heuenis is like to ane husbandman that bringis furthe of his tresoure new thingis and ald. ¶<sup>53</sup> And it was done, quhen Jesus had endit thir parabilis, he passit fra thine. <sup>54</sup> And he com into his cuntre, and taucht thame in thar synagogis, sa that thai woundrit, and said, Fra quhyne this wisdome, and virtues cummis to this? <sup>55</sup> Quhethir is nocht this the sonn of a carpentare? quhether his moder is nocht said Marie? and his brether, James, and Joseph, and Symon, and Judas? <sup>56</sup> And his sistiris, quhether thai all be nocht amang vs? Fra quhyn than all thir thingis cummis to this? <sup>57</sup> And sa thai war [sc]landrit

(a) After *and*, *sald it* deleted.

xiii. 47. *Eftsone*: P., 'eft'; *iterum*.

48. *set by the brink*: P., 'seten bi the brenke'; *secus littus sedentes*. *into thaire veschels*: so P., 'in to her vessels'; reading *vasa sua* with Book of Kells. Vg. omits 'sua.'

49. *sal depart*: P., 'schulen departe'; *separabunt*.

50. *chymnay of fire*. See ver. 42 *supra*. *grastnyng*: P., 'gryntyng'; *stridor*. Compare ver. 42.

52. *wise man of law*: so P.; *scriba doctus*. *husbandman*: P., 'hosebonde man'; *homini patrifamilias*.

54. *Fra quhyne this wisdome, and virtues cummis to this*: *Unde huic sapientia hæc et virtutes?*

55. *is nocht said Marie*: *nonne . . . dicitur Maria*.

57. *sa*: no authority for this in the Latin.

in him. Bot Jesus said to thame, A prophete is nocht  
 F. 20 r. without wirschip, bot in his awn cuntre, and in his  
 Luc. . . . awn hous. <sup>58</sup> And he did (a) nocht mony virtues thar,  
 for the vnbeleue of tham.

xiii Ch<sup>tr</sup>.

In that tyme Herode, tetrach, † herde the fame of  
 Jesu, <sup>2</sup> And said to his childir, This is Johne Bap-  
 tist: he is risen fra deid, and tharfor virtues wirkis  
 L . . . . in him. <sup>3</sup> For Herode had haldin Johne, and bundin  
 him, and put him into presonn for Herodias, the wijf  
 of his bruther. <sup>4</sup> For Johne said to him, It is nocht  
 Leui . . . . leiffull to thee to haue hir. <sup>5</sup> And he, willand to  
 and sla him, dred (b) the pepile, for thai had him as a  
 Mc . . . . prophete. <sup>6</sup> Bot in the day of Herodis birthe, the  
 douchtir of Herodias daunsit in the myddis, and  
 g . . . . pleisit Herode. <sup>7</sup> Quharfor with ane athe he behecht  
 n . . . . to gefe to hir quhat euir thing scho had askit of  
 him. <sup>8</sup> And scho, before warnyt of hir moder, said,  
 Gefe thou to me here the heid of Johne Baptist in a  
 disch. <sup>9</sup> And the king was soroufull: bot for the  
 athe, and for thame that sat togiddir at the mete,  
 he comandit to be gevin. <sup>10</sup> And send, and beheidit  
 Johne in the presonn. <sup>11</sup> And his heid was broucht

† Tetrack)  
 Jewry and  
 the landis  
 langing thar-  
 to was devid-  
 it into four  
 lordschippis.  
 And euiry  
 anne of thai  
 lordis was cal-  
 lit Tetracks,  
 that is to say,  
 lord our the  
 fourt part,  
 ande Herode  
 was anne  
 thaim.

(a) *did* added above line, MS.

(b) After *dred*, *him* deleted.

xiii. 58. *virtues*: *virtutes*; Gau (p. 75), 'he did nocht mony  
 miraculis in his aune land for thair onfaithfulnes.'

xiv. 1. *tetrach*: Wy., P. add the gloss, *pryncce of the fourthe part*.

2. *his childir*: *pueris suis*; Rh., 'his servants.'

3. *for Herodias*: *propter H.*

5. *thai had him*: so P.; *eum habebant*.

7. *behecht*: P., 'behizte'; *pollicitus est*.

8. *before warnyt*: Wy., 'monestid, or warnyd'; *præmonita*.

9. *comandit to be gevin*: *jussit dari*.

in a disch, and it was gevin to the damysell: and scho baire it to hir moder. <sup>12</sup> And his discipilis come, and tuke his body, and beryit it, and thai com and tald to Jesu. <sup>13</sup> And quhen Jesus had herd M . . . this thing, he went fra thyn in a boot into a desert Lu . . . place beside. And quhen the pepile had herd, thai Joh . . . followit him on thar feet fra citeis. <sup>14</sup> And Jesus yede out, and saw a gret pepile, and had reuthe on thame, and heilit the seekmen of thame. <sup>15</sup> Bot quhen the euentide was cummyn, his discipilis com to him, and saide, The place is desert, and the tyme is now passit; lat the pepile ga into townis, to by thame mete. <sup>16</sup> Jesus said to thame, Thai haue na nede to ga; gefe ye thame sumquhat to ete. <sup>17</sup> Thai ansuerd, We haue nocht here bot five laves, and twa fischis. <sup>18</sup> And he said to tham, Bring ye thame hiddire to me. <sup>19</sup> And quhen he had comandit the pepile to sit to mete on the hay, he tuke fyve laves, and ij fischis (a), and he beheld into heuen, and blessit, and brak, and gafe to his discipilis, and the discipilis gafe to the pepile. <sup>20</sup> And al ete and war fulfillit. And thai tuke the releifs of brokin mete xii coffynis full. <sup>21</sup> And the novmer of men that ete was fyve thousand of men, outak wemen

(a) After *fischis*, and he said to thame deleted.

xiv. 13. *beside*: *seorsum*. *followit*: P., 'folewiden.'

14. *had reuthe on thame*: *misertus est eis*. *seekmen*: *languidos*.

15. *euentide was cummyn*: *vespere . . . facto*. *townis*: P., 'townes'; *castella*. Wy., 'castels.'

19. *beheld into*: *aspiciens in*.

20. *war fulfillit*: Wy., P., 'weren fulfillid'; *saturati sunt*. Compare ch. v. 6, and note on xi. 28. *releifs*: P., 'relifs'; *reliquias*. Releif, in this sense, not in Jamieson. *brokin mete*: P., 'brokun gobetis'; *fragmentorum*. One MS. of Wy., 'broken gobetis, or metis.' *coffynis*: P., 'cofynes'; *cophinos*.

21. *outak*: P., 'outakun'; *exceptis*.

M . . . and litil childir. <sup>22</sup> And anon Jesus compellit the  
 Job . . . discipilis to ga vp into a boot, and ga before him  
 oure the see, quhile he left the pepile. <sup>23</sup> And quhen  
 L . . . the pepile was left, he past vp alane into a hill to  
 pray: bot quhen the euenyng was cummyn, he was  
 thare alane. <sup>24</sup> And the boote in the myddis of  
 the see was catchet with wawis; for the wynd was  
 contrare to thame. <sup>25</sup> Bot in the iiij walking of  
 the nicht he com to thame, gangand abone the see.  
<sup>26</sup> And thai, seand him walk on the see, war dis-  
 trubilit, and said, It is a fantasie; and for drede  
 thai cryit. <sup>27</sup> And anon Jesus spak to thame and  
 F. 20 7. said, Haue ye traist: I am; wil ye nocht drede.  
<sup>28</sup> And Petir ansuerde and said, Lorde, gif thou art,  
 comand me to cum to thee on the watris. <sup>29</sup> And  
 he said, Cum thou. And Petir yede down fra the  
 boote, and walkit on the watris to cum to Jesus.  
<sup>30</sup> Bot he saw the wynd stark, and was affeirit;  
 and, quhen he began to drovne, he cryit and saide,  
 Lorde, mak me saif. <sup>31</sup> And anon Jesus held furthe  
 his hand, and tuke Petir, and said to him, Thou of

xiv. 22. **he left**: *dimitteret*.

23. **the pepile was left**: *dimissa turba*.

24. **was catchet with wawis**: P., 'was schoggid [Wy., was throwen] with wawis'; *jactabatur fluctibus*. Cf. Douglas (*Æneid*, I. l. 4), 'Our land and sey catchit (*jactatus*) with mekil pyne.' **contrare to thame**: P., 'contrarie to hem.' Vg., *contrarius*; but some MSS. add *illis* or *eis*.

25. **walking**: P., 'wakyng'; *vigilia*. **gangand**: P., 'walkynge.'

26. **walk**: P., 'walking'; *ambulantem*. **distrubilit**: P., 'disturblid.' **a fantasie**: P., 'a fantum'; *phantasma*.

27. **Haue ye traist**: *habete fiduciam*. **I am**: *ego sum*.

28. **gif thou art**: *si tu es*.

30. **stark**: P., 'strong'; *validum*. **was affeirit**: P., 'was aferde'; *timuit*. **to drovne**: P., 'to drenche'; *mergi*. **mak me saif**: *salvum me fac*.

31. **tuke Petir**: P., 'took *Petre*'; *apprehendit eum*. Wy., 'cauȝte him.' No Latin authority for 'Peter.'

litol faith, quhy has thou doutit? <sup>82</sup> And quhen he had ascendit into the boote, the wind ceissit. <sup>83</sup> And thai that war in the boot com and wirschippit him, and said, Verralie, thou art Goddis sonne. ¶ <sup>84</sup> And quhen thai had passit ouer the see, thai com into the land of (a) Genazar. <sup>85</sup> Ande quhen men of that place had knawn him, thai send into al that cuntre, and thai broucht to him al that had seeknes. <sup>86</sup> And thai prayit him that thai suld tuiche the hem of his clething: and quha euir tuichet war made saif.

### The xv chap. ✠

Than the scribes and the Phariseis com to him fra Jerusalem, and said, <sup>2</sup> Quhy brekis thi disciplis the traditionns of eldarmen? for thai wesch nocht thar handis quhen thai ete breid. <sup>3</sup> He ansuerd and said to thame, Quhy brek ye the mandment of God for your traditionns? For God said, <sup>4</sup> Honour thi fader and thi moder; and he that cursis fader or moder, dee be deid. <sup>5</sup> Bot ye say, Quha euir sais to fader or moder, Quhateuir gift is of me, ‡ it sal profite to thee; <sup>6</sup> And he has nocht wirschipit his fader or his

‡ It sal profit to the) I cann not gif it the I[f it] belangis to the kyrk. J moun bestow it apounn Godis seruice, for the cannon Lawe sayis, Quod se [mel] est deo dicatum, &c.

(a) After of, *Genazar* deleted, MS.

xiv. 32. **he had ascendit**: P., 'he hadde stied'; both reading *ascendisset*, with Sixt., but Clem. reads *ascendissent*.

34. **Genazar**: Wy., P., and Vg., *Genesar*.

35. **that had seeknes**: Wy., 'hauynge yuel'; *male habentes*.

36. **tuiche the hem**: so P., 'touche the hemme'; but Vg., *ut vel fimbriam*, &c. Wy., 'touche ether [some MSS., 'or'] the hem.'

xv. 2. **traditiouns**: reading *traditiones* with St., Sixt.; Clem., *traditionem*. **eldarmen**: P., 'eldere men'; *seniorum*.

3. **mandment**: *mandatum*.

4. **thi fader and thi moder**: Vg., *patrem et matrem*; but many MSS. supply *tuum* and *tuam*. **dee be deid**: *morte moriatur*.

6. **he has nocht wirschipit**: reading, with cod. Am. and many MSS., *honorificavit*; but Vg., *honorificabit*. Rh., 'he shall not honour.'

moder, and ye haue made the comand of God void for your traditionn. <sup>7</sup>Ypocritis, Esay the prophet propheciet wel of you, sayand, <sup>8</sup>This pepile honouris me with lippis bot thar hart is fer fra me. <sup>9</sup>And thai wirschip me without cause, techande the doctrines and mandmentis of men. <sup>10</sup>And quhen the pepile war callit togiddir to him, he said to tham, Here ye, and vndirstand ye. <sup>11</sup>That thing that entris into mouthe defoulis nocht a man; bot that thing that cummis out of the mouthe defoulis a man. ¶ <sup>12</sup>Than the disciplis com, and said to him, Thou knawis that gif this word be herd, the Phariseis ar sclandrit. <sup>13</sup>And he ansuerd and saide, † Euery planting that my fader of heuen has nocht plantit, salbe drawn vp be the rute. <sup>14</sup>Suffir ye tham: thai ar blind and leidaris of blindmen. And gif a blindman leid a blindman, bathe falle down into the seuche. <sup>15</sup>Petir ansuerd and said to him, Expone to vs this parabile. <sup>16</sup>And he said, Yit ye ar also without vndirstanding. <sup>17</sup>Vndirstand ye nocht that al thing that entris into the mouthe gais into the wambe, and is send out into the gaing away? <sup>18</sup>Bot tha thingis that cummis furth fra the mouthe gais out of the hart; and tha thingis defoulis a man. <sup>19</sup>For of the hart gais furth euile thouchtis, manslaing, adultries, fornicatiouns, thiftis, fals witnessingis, blasphemyes. <sup>20</sup>Thir ar the thingis that de-

† Euery  
plantin  
Al doctr  
quhillk  
menn  
heir tho...  
fre wa...  
to salu...  
mon w...

F. 21 r.

xv. 7. **Esay**: P., 'Isaie.' Vg., *Isaias*. **sayand**: P., 'and seide.'

11. **into mouthe**: P., 'in to the mouth.'

12. **the disciplis**: P., 'hise disciplis.' Vg., *disc. ejus*. No authority for omission of the pronoun. **gif this word be herd**: *audito verbo hoc*. **ar sclandrit**: so P., 'ben sclaundrid.' Vg., *scandalizati sunt*. Rh., 'were scandalized.'

14. **the seuche**: Wy., P., 'the diche'; *foveam*. Kenn. (p. 151), 'quhen the blynde ledis the blynd, baith fallis in the fowsie.'

16. **Yit ye ar also**: *adhuc et vos . . . estis*.

17. **the wambe**: P., 'the wombe'; *ventrem*. **into the gaing away**: P., 'in to the goyng awei'; *in secessum*. Rh., 'the privy.'

19. **adultries**: P., 'auowtries.'

foulis a man; bot to ete with handis vnweschin defoulis  
 nocht a man. ¶ 21 And Jesus yede out fra thin, Mar. vii. b.  
 and went into the coostis of Tire and of Sidon. 22 And,  
 lo, a woman of Chanane yede out of tha coostis, and  
 criet, and said to him, Lord, the sonn of Daud, haue  
 mercy on me; my dochter is euile vexit with a feend.  
 23 And he ansuerd nocht to hir a worde. And his  
 discipilis com and prayit him, and said, Leue thou  
 hir, for scho cries eftir vs. 24 He ansuerd and said,  
 I am nocht send bot to the schepe of the hous of Israel Luc. xix. a.  
 that perischit. 25 And scho com and wirschipit him,  
 and said, Lord, help me. 26 Quhilk ansuering said, It  
 is nocht gude to tak the breid of childir, and cast to  
 hundis. 27 And scho said, Yis, Lorde; for quhelpis  
 etes of the crummis that fallis doun fra the burde of thar  
 lordis. 28 Than Jesus ansuerd and said to hir, O woman,  
 thi faith is gret; be it done to thee as thou will. And  
 hir dochtir was heilit fra that houre. ¶ 29 And  
 quhen Jesus had passit fra thin, he com beside the see  
 of Galilee; and he yede vp into an hill, and sat thar.  
 30 And mekile pepile com to him, and had with tham  
 dombe men and cruket, febile, and blind, and mony  
 vther, and thai kest thame doun at his feet; and he  
 heilit thame: 31 Sa that the pepile wonndrit, seand Esay. xxxv.  
 dombe men speke, cruket men gang, and blindmen  
 seand: and thai magnifijt God of Israel. 32 And Jesus, Mar. viii. a.  
 quhen his discipilis war callit togiddir, said to thame,

xv. 22. of **Chanane**: P., 'of Canane.' Sixt., Clem., *Chananea*.  
 St., *Cananea*. **is euile vexit with a feend**: P., 'is yuel traueiled  
 of a feend'; *male a demonio vexatur*.

23. **Leue thou hir**: so P.; *dimitte eam*.

27. **Yis**: P., '3his'; *etiam*. **for quhelpis**: so P., 'for  
 whelpis'; Vg., *nam et catelli*. **the burde**: P., 'the bord';  
*mensa*.

30. **dombe men and cruket**, &c.: the order of words is that of  
 Wy. and P.; but Vg., *mutos, cecos, claudos, debiles*.

31. **speke**: P., 'spekyng'; *loquentes*. **gang**: P., 'goyng';  
*ambulantes*.

F. 21 v.

I haue reuth of the pepile, for thai haue abiden now thre dais with me, and has nathing to ete; and I wil nocht leif tham fastand, for (a) drede thai faile in the way. <sup>33</sup> And the discipilis sais to him, Quharof than sa mony laues amang vs in desert to fulfill sa gret a pepile? <sup>34</sup> And Jesus said to tham, How mony laaues haue ye? And thai said, Vij, and a few smal fischis. <sup>35</sup> And he comandit the pepile to sit to mete on the erde. <sup>36</sup> And he tuke vij laaues and v fischis, and did thankis, and brak, and gafe to his discipilis, and the discipilis gafe to the pepile. <sup>37</sup> And al ete, and war fulfillit: and thai tuke it that was left of relefis vij basketis full. <sup>38</sup> And thai that ete war iiij thousand of men, without litil childir ✠ and women. <sup>39</sup> And quhen he had left the pepile, he went vp into a boot, and com in to the coostis of Magedan.

### The xvj chapture.

Ande the Phariseis and the Saduceis com to him, temptand and prayit him to schaw thame a takin fra . c. . viii. b. heuen. <sup>2</sup> And he ansuerde and said to thame, Quhen

(a) for] or, MS.

---

xv. 32. I haue reuth: *misereor.* I wil nocht leif tham fastand: *dimittere eos jejunos nolo.* for drede thai faile: P., 'lest thei failen'; *ne deficiant.*

33. to fulfill sa gret a pepile: *ut saturemus turbam tantam.*

35. to sit to mete: *ut discumberent.*

36. did thankis: Wy., 'doyng thonkyngis'; *gratias agens.*  
Compare do pennaunce, *agite penitentiam*, Mt. iii. 2.

37. war fulfillit: *saturati sunt.* of relefis: P., 'of relifes'; *de fragmentis.* basketis: Wy., P., 'lepis'; *sportas.*

38. without: P., 'with outen'; *extra.*

39. quhen he had left the pepile: *dimissa turba.* Magedan: so Wy., P., and Vg. AV., 'Magdala.' RV., 'Magadan.'

xvi. 1. a takin: *signum.*

the euentide is cummyn, ye say, It sal be clere, for  
 heuen is reid: <sup>8</sup> Ande in the mornynge, This day  
 tempest, for heuen schynes hevilie. Than ye can  
 deme the face of heuen, bot ye may nocht wit the  
 † takins of tymes. <sup>4</sup> Ane euile generatioun and adu-  
 sekis a taken; and a taken sal nocht be gevin to it,  
 bot the taken of Jonas the prophete. And quhen he  
 had left thame, he went furth. <sup>5</sup> And quhen his dis-  
 ciplis come ouer the see, thai foryet to take laaues.  
<sup>6</sup> And he said to thame, Behald ye, and be ye war of the  
 sourdauch of Phariseis and of Saduceis. <sup>7</sup> And thai  
 thocht amang tham, and saide, For we haue nocht  
 takin laaues. <sup>8</sup> Bot Jesus wittand, said to thame, Quhat  
 think ye amang yow of litil faith, for ye haue nocht  
 laaues? <sup>9</sup> Yit vndirstand nocht ye, nouthir has mynd  
 of v laues into v thousand of men, and how mony  
 cophinis ye tuke? <sup>10</sup> Nouthir of vij laaues into iiij  
 thousand of men, and how mony bascatis ye tuke?  
<sup>11</sup> Quhy vndirstand ye nocht, for I said nocht to you of  
 breid, be ye war of the sourdauche of Phariseis and of  
 Saduceis? <sup>12</sup> Than thai vndirstude that he said nocht to  
 be war of the sourdauch (or lauen) of laaues, bot of the  
 teching of Phariseis and Saduceis. ¶ <sup>13</sup> And Jesus  
 com into the parties of Cesarie of Phillip, and askit his

[L]uc.  
 vi. d.  
 . . . t. xii. f.  
 Math. xii. d.

. . . ha. ii. a.

[M]arc. viii.  
 b.

. . . rc. xii. a.

Math. xiii.  
 c.  
 Math. xv. d.

[Ma]rc. viii.  
 d.  
 . . . ix. c.

xvi. 2. **is reid**: P., 'is rodi'; *rubicundum est*.

3. **in the mornynge**: P., 'the morewtid'; *mane*. **This day  
 tempest**: *hodie tempestas*. **heuen schynes hevilie**: *rutilat . . .  
 triste cælum*. **ye can deme**: *dijudicare nostis*. **ye may nocht  
 wit**: *non potestis scire*.

4. **adultrare**: P., 'auoutresse'; *adultera*.

6. **be ye war**: *cavete*. **sourdauch**: P., 'sour dow3';  
*fermento*.

8. **Quhat think ye amang yow of litil faith**: *Quid cogitatis  
 intra, vos modica fidei*; Rh., 'Why do you think within yourselves,  
 O ye of little faith.'

9. **nouthir has mynd**: *neque recordamini*.

10. **bascatis**: P., 'lepis'; *sportas*.

12. **sourdauch (or lauen) of laaues**: P., 'sourdow3 of  
 looues.'

† Takynnis of  
 tymes) by tha  
 takynnis dois  
 C[hriste  
 mene the  
 mirracilis  
 and  
 wo[n]dris  
 quhillk wa[s]  
 propheciet  
 befoir that  
 thair frute  
 cum to effect  
 in th[e]  
 tyme Esaie  
 the xxxv.

discipilis, and said, † Quham sais men to be mannis sonn? <sup>14</sup> And thai said, Sum, Johnne Baptist; vther, Helie; and vther, Jeremie, or ane of the prophetis. <sup>15</sup> Jesus said to thame, Bot quhat say ye me to be? <sup>16</sup> Symon Petir ansuerd and saide, Thou art Crist, the sonn of God levand. <sup>17</sup> Jesus ansuerde and said to him, Thou art blessit, Symon Bariona; for flesche and blude schewit nocht to thee, bot my fader that is in heuenis. <sup>18</sup> And I say to thee, that thou art Petir, and on this staan I sal big my kirk; † and the yettis of hell sal nocht haue mycht aganis it. <sup>19</sup> And to thee I sal gif the keyis of the kingdom of heuenis; and quhat euir thou sal bind on erde salbe bundin alsa in heuenis; and

† Sum reidi  
that I am th  
Sonne o  
mann.

† And the  
yettis of hel  
ar all power  
agan. the  
Christin, as  
death hell,  
dispera-  
tionne, si[n]  
worldly wis  
dome, &c.

xvi. 13. **Quham sais men**, &c. : Vg., *Quem dicunt homines esse filium hominis*; but, as noted in the margin, many ancient MSS. read *Quem me dicunt*, &c.

15. **said** : but Vg., *dicit*. **Bot quhat say ye me to be** : *vos autem quem me esset dicitis*?

16. **of God levand** : P., 'of God lyuyng'; *Dei vivi*. Gau (p. 37), 'the sone of the liffand God.'

17. **Thou art blessit** : P., 'Blessid art thou.'

18. **on this staan I sal big my kirk** : P., 'on this stoon Y schal bilde my chirche'; *super hanc petram*, &c. Tyrie (p. 31), 'Thou art Peter, and vpon this rock I will build my kirk.' J. Ham. (Cath. Traict., sig Q 5), 'vpon this rok I will build my kirk.' Barbour (i. 5)—

'Thou art Petir, at is oure stane,  
To byg myne wark one haff I tane.'

**and the yettis of hell sal nocht haue mycht aganis it** : *portae inferi*, &c.; J. Ham. (ibid., p. 36), 'the portis of hel sal nocht preuail aganis it.' Tyrie, 'the portes of hell.' Vv. 13-18 : Gau (p. 61), 'Quhom sais men yat I ye sone of man am? Thay said, part sais that thow art Ihone the Baptist, part sais thow art Helias, part sais thow art Iheremias, or ane of ye prophetis. He said to thayme, quhom say ze that i am? symon Petrus ansuert and said, thow art Christ, the sone of the liffand God. Iesus ansuert and said to hime, happy art thow, Simon, the sone of Ihone : for flesch and blwid hesz noth rewelit this to ye, bot my fader quhilk is in ye heuine, and I say alsua to ye that thow art Peter, and apone this steyne I sal big my kirk . . . and ye portis of hel sal noth preuail aganis it.'

quhat euir thou sal vnbind on erde salbe vnbundin alsa in heuenis. ¶ <sup>20</sup> Than he comandit to his disciplis that thai suld say to naman that he was Crist. <sup>21</sup> Fra that tyme Jesus began to schaw to his disciplis, that it behuivit him to ga to Jerusalem, and suffir mony thingis of eldermen and of scribis and princis of preestis, and be slayn, and the thrid day to rijse agane. <sup>22</sup> And Petir tuke him, and began to blame him, and said, Fer be it fra thee, Lorde; this thing sal nocht be to thee. <sup>23</sup> And he turnit, and saide to Petir, Sathanas, ga eftir me: thou art a sclandir to me; for thou sauouris nocht tha thingis that ar of God, bot tha thingis that ar of men. <sup>24</sup> Than Jesus said to his disciplis, Gif ony man wil cum eftir me, deny he himself, and tak his croce, and follou me. <sup>25</sup> For he that will mak his lif saif sal tyne it; and he that sal tyne his lijf for me sal find it. <sup>26</sup> For quhat profitis it to a man, gif he wynn al the warld, and suffir hurt (or hindring) to his saule? or quhat changeing sal a man gefe for his saule? <sup>27</sup> For mannis sonn sal cum in glorie of his fader with his angelis; and than he sal yeld to euiry man eftir his werkis. <sup>28</sup> Trewlie I say to you, thar ar sum of thame that standis here quhilk ‡ sal nocht taast deid, till thai se mannis sonn cummand in his kingdom.

Marc. viii. . .  
Luc. ix. c.

ii. Reg. xix.  
d.

Math. x. c.  
Mar. viii. c.

Luc. ix. c.  
and xiii. a.  
Johan. xii. c.

Roma. ii. a.

Mar. viii. c.

Luc. ix. c.

uist deid)  
.. saeuer be  
.. il nocht se  
.. iii., xi.,  
and xii.

xvi. 19. **vnbundin**: *solutum*; Abp. Ham. (p. 173), 'To the I sal geve the keys of hevin. Quhatsaevir thou bynd apon the erde, it sal be bound in hevin, and quhatsaevir thou lousse in erde sall be loussit in hevin.' Gau (p. 80), 'I sal giff to ye the keyis of ye kingdome of heuine, quhat thou lowsis apone the zeird yat sal be lousz in the heuine.'

20. **he was Crist**: so P.; but Vg., *esset Jesus Christus*.

21. **it behuivit**: P., 'it behofte.' **of eldermen**: *a senioribus*. **princis of preestis**: *principibus sacerdotum*.

23. **Sathanas, ga eftir me**: *vade post me, Satana*.

26. **hurt (or hindring)**: Wy., P., 'peiryng' (some MSS., 'peirement'); *detrimentum*. Middle English, peiren; Scots, pair, peyr; Lat., *peiorare*, to make worse, injure, impair. **quhat changeing**: *quam . . . commutationem*.

27. **to euiry man**: P., 'to ech man'; *unicuique*.

## xvii chap.

- Marc. viii. a. ✠ Ande eftir sex dais Jesus tuke Petir, and James,  
Luc. ix. d. and Johnne his bruther, and led thame aside into ane  
hie hill, <sup>2</sup> And was turnit into ane vther liknes befor  
Apoc. i. c. thame; and his face schaan as the sonn, and his clathis  
war made quhijt as snaw. <sup>3</sup> And, lo, Moyses and  
Helie apperit to thame, and spak with him. <sup>4</sup> And  
Petir ansuerde, and said to Jesu, Lord, it is gude vs to  
be here. Gif thou will, mak we here thre tabernacilis;  
Esay. xlii. a. to thee aan, to Moyses aan, and aan to Helie. <sup>5</sup> Yit the  
quhile he spak, lo, a bricht cloud ouerschadowit thame:  
Math. iii. b. and lo, a voce out of the cloude, that said, This is my  
Mar. i. a. dereworthe sonn, in quham I haue wele pleisit to me;  
here ye him. <sup>6</sup> And the disciplis herde, and fel down on  
thar faces, and dred gretlie. <sup>7</sup> And Jesus com and  
tuichet thame, and said to thame, Ryse vp, and wil ye  
F. 22 v. nocht drede. <sup>8</sup> And thai liftit vp thare een, and saw na  
Luc. ix. a. man, bot Jesu alaan. <sup>9</sup> And as thai com down of the  
hill, Jesus comandit and said to thame, Say ye to na  
man the visioun, til mannis sonn rijse agane fra deid. ✠  
<sup>10</sup> And his disciplis askit him, and said, Quhat than sais  
the scribis that it behuvis that Helie cum first? <sup>11</sup> He  
ansuerde and said to thame, Helie sal cum, and he sal  
Marc. iii. b. restore al thingis. <sup>12</sup> And I say to you, that Helie is  
now cummyn, and thai knew him nocht, bot thai did  
in him quhat euer thingis thai walde. And sa mannis  
sonn sal suffir of thaim. <sup>13</sup> Than the disciplis vndir-  
stude that he said to thame of Johnne Baptist. <sup>14</sup> And

xvii. 1. **tuke** . . . **led** : reading *assumpsit* . . . *duxit*, with St.,  
Sext., but Clem. has present tense.

2. **turnit into ane vther liknes** : *transfiguratus est*.

4. **it is gude vs** : so P. ; *bonum est nos*.

5. **dereworthe** : so Wy., P. ; *dilectus*. Gau (p. 29), 'this is  
my deir [p. 109, weilbelowit] sone in quhom I delit heir hyme.'

9. **comandit and said to thame** : P., 'comaundide to hem and  
seide'; *præcepit eis dicens*. **Say ye** : *dixeritis*.

quhen he com to the pepile, a man com to him and fel doun on kneis befor him, and said, <sup>15</sup> Lord, haue mercy on my sonn; for he is lunatic, and suffris euile, for oft tymes he fallis in to the fire, and oft tymes into watir.

<sup>16</sup> And I broucht him to thi disciplis, and thai mycht nocht hele him. <sup>17</sup> Jesus ansuerde and said, O thou generatioun vnbelefull and waywart, how lang sal I be with you? how lang sal I suffir you? Bring ye him hiddir to me. <sup>18</sup> And Jesus blamet him, and the deuile went out fra him; and the child was heilit fra that hour.

¶ <sup>19</sup> Than the disciplis com to Jesu priuelie, and said to him, Quhy mycht nocht we cast him out? <sup>20</sup> Jesus said to thame, For your vnbeleue. Trewlie I say to you, gif ye haue faith as a corn of sineuey, ye sal say to this hill, Pas thou hyne, and it sal pas; and na thing salbe impossibile to you. <sup>21</sup> Bot this kynd is nocht castin out bot in praying and fasting. <sup>22</sup> And quhile thai war abidand togiddir in Galilee, Jesus said to thame, mannis sonn salbe betrayit into the handis of men; <sup>23</sup> And thai sal sla him, and the iij day he sal rijse agane to life. And thai war ful sorouful. <sup>24</sup> Ande quhen thai com to Capharnaum, thai that tuke tribute com to Petir, and said to him, Your maistir payis nocht tribute? <sup>25</sup> And he said, Yis. And quhen he was cummyn into

Luc. ix. b.

Marc. ix. c.  
Math. xxi. c.  
Luc. xvii. a.

Math. xvi. c.  
and xx. b.

Mar. viii. d.,  
ix. d., and x.  
d.

xvii. 14. fel doun on kneis : *genibus provolutus.*

15. suffris euile : *male patitur*; RV., 'suffereth grievously.'

16. thai mycht nocht : *non potuerunt.*

17. vnbelefull : Wy., 'vnbyleeful, or out of the feith'; *incredula.*  
waywart : P., 'weiward'; *perversa.*

18. blamet : *increpauit.*

20. a corn of sineuey : so P., 'a corn of seneueye'; *granum sinapis.* See Mt. xiii. 31. Pas thou hyne : *transi hinc*, with Sixt., but Clem., *transi hinc illuc*; Rh., 'remove from hence thither.'

22. abidand togiddir : *conuersantibus*; Rh., 'when they conuersed.'

23. sai rijse agane to life : so P.; *resurget.* ful sorouful : P., 'ful sori'; *contristati sunt vehementer.*

24. tribute : *didrachma.*

the hous, Jesu com before him, and said, Symon, quhat semes to thee? kingis of erde, of quham tak thai tribute? of thar sonnīs, or of alienis? <sup>26</sup> And he said, Of alienis. Jesu said to him, Than sonnīs ar fre. <sup>27</sup> Bot that we sclaunder thaim nocht, ga thou to the see, and cast ane hewk, and tak the ilk fisch that first cummis vp; and quhen his mouthe is opnyt, thou sal find a stater, ande gefe for thee and for me. ✠

### The xviiij chapture ✠

Marc. ix. d. In that hour the disciplis com to Jesu, and said, Quha  
 . . . ix. e. gessis thou is gretar in the kingdom of heuenis? <sup>2</sup> And  
 F. 23 r. Jesu callit a litil child, and put him in the myddis of  
 i. Pet. ii. a. thame, <sup>3</sup> And said, I say treuth to you, bot ye be turnit,  
 and made as litil childir, ye sal nocht entir in to the  
 kingdom of heuenis. <sup>4</sup> Tharfor quha euire mekis him as  
 this litil child, he is gretar in the kingdom of heuenis.  
<sup>5</sup> And he that resauēs a sic litil child in my name,  
 Marc. ix. c. resauēs me. <sup>6</sup> Bot quha sa sclandris ane of thir smale  
 Luc. xvii. a. that beleues in me, it spedis to him that a mylne staan  
 of assis be hangit in his neck, and he be drovnit

xvii. 25. **tak thai tribute**: following P.; but Wy., correctly, 'tribut or rent.' Vg., *accipiunt tributum vel censum.* or of **alienis**: *an ab alienis*; Wy., 'ether of alyenys, or other mennys sones.'

27. **that we sclaunder**: *scandalizemus.* **the ilk fisch**: P., 'thilke fische'; *eum piscem.* **a stater**: *staterem*; Wy., 'stater, that is, a certeyn of moneye.' **andē gefe for thee and for me**: so P., 'and 3yue for thee,' &c.; but Vg., *illum sumens da eis pro me et te.* Wy., 'thou takyng it, 3eue to hem,' &c. Nis. follows P. in erroneously passing over *illum sumens* and *eis*.

xviii. 1. **gessis thou**: *putas.*

3. **I say treuth to you**: *Amen, dico vobis.* **bot ye be turnit**: *nisi conversi fueritis.*

4. **mekis him**: P., 'mekith hym'; *humiliaverit se.*

5. **a sic litil child**: *unum parvulum talem.*

6. **ane of thir smale**: P., 'oon of these smale'; *unum de pusillis istis.*

in the deepnes of the see. ¶ <sup>7</sup> Wa to the warlde for  
 sclaudris; for it is nede that sclaudris cum; neuir-  
 theles, wa to the ilk man be quham a sclandire cummis.  
<sup>8</sup> And gif thi hand or thi fute sclaudris thee, cut it of,  
 and cast away fra thee. It is bettir to thee to entir into  
 lijf febile outhir crukit, than having ij handis or ij feet  
 to be send into eurlastand fire. <sup>9</sup> And gif thin e  
 sclandir thee, pull it out, and cast away fra thee. It  
 is bettir to thee with aan e to entir into lijf, than  
 hauand ij een to be send into the fire of hell. <sup>10</sup> Se  
 ye that ye dispise nocht aan of thir litil; for I say  
 to you, that the angels of thame in heuenis seis euir-  
 maire the face of my fader that is in heuenis. ¶ <sup>11</sup> For  
 mannis sonn com to saue that thing that perischit.  
<sup>12</sup> Quhat semes to you? Gif thar war to sum man an  
 hundreth schepe, and aan of thame has errit, quhethir  
 he sal nocht leif nynty and nyn in (a) desert, and sal ga  
 to seek (b) that that errit? <sup>13</sup> And gif it fal that he find  
 it, trewlie I say to you, that he sal haue ioy tharon mare  
 than on nynti and ix that errit nocht. <sup>14</sup> Sa it is nocht  
 the will (c) before your fader that is in heuenis, that aan  
 of thir litil perische. ¶ <sup>15</sup> Bot gif thi bruthir synnis

Luc. xviii. a.

i. Cor. xi. b.

Math. v.

Mar. ix. e.

Luc. xv. a.

Leui. xix. a.

(a) MS. *into* with *to* deleted.(b) Before *seek*, *sek* deleted.(c) After *will*, *of* deleted.xviii. 7. *it is nede*: *necesse est*.8. *febile*: *debilem*; AV., 'maimed.'9. e: P., 'ize.' fire of hell: *gehennam ignis*.10. of thir litil: *ex his pusillis*. the angels of thame:J. Ham. (Cath. Traict., sig. R), 'yair angellis euer seis ye face of  
 my father, quha is in ye heavinnis.'11. For mannis sonn: Gau (p. 64), 'The sone of man come to  
 saiff ye thing quhilk perist.'12. Quhat semes to you: *quid vobis videtur*? he sal nocht  
 leif: reading *relinquet* with cod. Am. and the majority of MSS.,  
 also Wy. and P.; but Clem., *relinquit*. sal ga: Vg., *vadit*.13. gif it fal: *si contigerit*. he sal haue ioy: reading *gaudebit*,  
 with nearly all MSS.; but Clem., *gaudet*.14. the will before your fader: *voluntas ante patrem vestrum*.

Ecclesi. xvii. b. aganis thee, ga thou and repreue him betuix thee and  
 Luc. xvii. a. him alaan; gif he heeres thee, thou has wonnyn thi  
 bruthir. <sup>16</sup> And gif he heres thee nocht, tak with thee  
 Nu. xxxv. e. aan or twa, that euiry word stand in the mouthe of ij  
 Deutro. xvii. b. and xix. c. or iij witnessis. <sup>17</sup> And gif he heres nocht thame, say  
 ii. Cor. xiii. a. thou to the kirk: bot gif he heres nocht the kirk, be  
 Marc. xvi. a. he as a hethin man and a puplican to thee. <sup>18</sup> I say to  
 you treulie, quhat euir thingis ye bind on erde, tha salbe  
 bundin alsa in heuen; and quhat euir thingis ye vnbind  
 on erde tha salbe vnbundin alsa in heuen. <sup>19</sup> Eftsone I  
 say to you, that gif ij of you consent on the erde of  
 Luc. xxiii. b. euirything quhat euir thai ask, it salbe done to thame of  
 my fader that is in heuenis. <sup>20</sup> For quhare ij or iij ar  
 gaderit in my name, thare I am in the middis of thame.  
 Math. v. . . . <sup>21</sup> Than Peter com to him, and said, Lorde, how oft sal my  
 Mar. x. . . . bruthir synn aganis me, and I sal forgef him? quhethir  
 Luc. xi. . . . till sevin tymes? <sup>22</sup> Jesus sais to him, I say nocht to  
 F. 23 v. thee, till (a) vii tymes; bot till sevinty tymes vii  
 tymes. ✠ <sup>23</sup> Tharfor the kingdome ✠ of heuenis is  
 liknit to a king, that wald rekkyn with his seruandis.  
<sup>24</sup> And quhen he began to rekkyn, aan that aucht ten  
 thousand talentis was brought to him. <sup>25</sup> And quhen

(a) *till* added above line.

xviii. 15. **repreue him**: Wy., 'reproue hym, or *snybbe*'; *corripe eum*.

17. **say thou to the kirk**: *dic ecclesiæ*. **bot gif**, &c.: Abp. Ham. (p. 47), 'Gyff he will nocht heir the kirk, lat him be to the as ane infidele, unchristinit, and ane Publican.' J. Ham. (Fac. Traict., p. 138), 'schaw the kirk, and gif he hearis not the kirk, lat him be to the as ane Pagane and Publicane.' Hay (p. 22), 'gyf thy bruther wil not heer the, tell it wnto ye kirk; and gyf he refuse to heer ye kirk also, lat him be to ye as ane heathen and publicain.'

18. **quhat euir thingis ye vnbind**: Gau (p. 80), 'Quhat ewer ze lowsz apone ye zeird, yat sal be lowsz in the heuine.'

22. **tymes**: P., 'sithis.' **sevinty tymes vii tymes**: P., 'seuenti sithis seuene sithis.' Gau (p. 60), 'and my broder sine aganis me quhou oft sal I forgiff hime? vii timis? . . . notht alanerlie vii timis, bot lxx vii timis.'

[he] had nocht quharof to yelde, his lord comandit him to be sald, and his wif and his childir, and al thingis that he had, and to be payit. <sup>26</sup> Bot the ilk seruand fel down, and prayit him, and said, Haue pacience in me, and I sal yelde al thingis to thee. <sup>27</sup> And the lord had mercy on that seruand, and leet him ga, and forgafe to him al the dette. <sup>28</sup> Bot that ilk seruand yede out, and fand aan of his euen seruandis, that awcht ane hundreth pennyis; and he held him, and stranglit him, and said, Yeeld that that thou aw. <sup>29</sup> And his euen seruand fel down, and prayit him, and said, Haue pacience in me, and I sal quite al thingis to thee. <sup>30</sup> Bot he wald nocht; bot went out and put him into presoun, till he payit all the dette. <sup>31</sup> And his euen seruandis, seand the thingis that war done, sorowit gretly, and thai com and tald to thar lorde al thingis that war done. <sup>32</sup> Than his lord callit him, and said to him, Wickit seruand, I forgafe to the al the dette, for thou prayit me. <sup>33</sup> Tharfor quhethir it behuivit nocht alsa thee to haue mercy on thin euen seruand, as I had mercy on thee? <sup>34</sup> And his lord was wraathe, and betuke him to tormentouris, till he payit al the dette. <sup>35</sup> Sa my fader of heuen sal do to you, gif ye forgef nocht euiry man to his bruther of your hartis.

Jacob. ii. b.

Math. vi. b.  
Marc. xi. c.

xviii. 27. **al the dette** : Vg., *debitum*, without *omne*.

28. **aan of his euen seruandis** : *unum de conseruis suis* ; Gau (p. 60), 'ane of his awne marousz.' **awcht** : omitting 'him.' P., 'ouzte hym' ; *debebat ei*. **pennyis** : P., 'pens' ; *denarios*. **stranglit him** : *suffocabat eum* ; Gau, 'twik hime be the halsz.'

29. **I sal quite** : *reddam*.

30. **all the dette** : so P., reading with some MSS. *omne* or *universum*.

32. **Wickit seruand** : Gau (p. 60), 'thow vikkit seruand, I forgaiff ye al thy det quhen thow desirit of me, suld thow noth siclik be marciful to thy marow.'

34. **was wraathe** : P., 'was wroth.' **betuke him** : *tradidit eum*. **to tormentouris** : *tortoribus* ; Gau (ibid.), 'vesz crabit and deliuerit hime to ye tormentours.'

### ✠ The xix chapture.

Math. x. a. Ande it was done, quhen Jesus had endit thir wordis, he passit fra Galilee, and com into the coostis of Jude ouir Jordan. <sup>2</sup> And mekile pepile folowit him, and he heilit thame thare. <sup>3</sup> And Phariseis com to him, tempt- and him, and said, Quhethir it be leeffull to a man to leif his wijf for ony cause? <sup>4</sup> Quhilk ansuerde and said to thame, Haue nocht ye red, for he that made man at the begynnyng made thame male and female, <sup>5</sup> And he said, For this thing a man sal leif fader and moder, and he sal draw to his wijf; and thai salbe ii in a flesch? <sup>6</sup> And sa thai ar nocht now ij, bot a flesch. Tharfor a man depart nocht that thing that God has junyt. <sup>7</sup> Thai say to him, Quhat than comandit Moyses to gefe a libell of forsaking, and to leif of? <sup>8</sup> And he said to thame, For Moyses for the hardnes of your hart suffrit you to leife your wyues; bot fra the begynnyng it was nocht sa. <sup>9</sup> And I say to you, that quha euir leeues his wife, bot for fornicatioun, and weddis an vther, dois licherie; and he that weddis the forsakin wif dois

[G]ene. ii. b.

. . . tro xxliii.  
a.  
. . . iii. a.  
. . . ii. c.  
. . . d.

F. 24 r.  
Mar. x. a.  
Luc. xvi. c.

xix. 1. of Jude : Wy., P., 'of Judee'; *Judea*.

3. to leif : *dimittere*.

4. for : *quia*.

5. sal draw to : Wy., 'shal cleue, or drawe to'; *adharebit*. ii in a flesch : P., 'tweyne in o fleisch'; *duo in carne una*. Vv. 4-6 : Abp. Ham. (p. 237), 'He that maid man in the beginning, maid thame man and woman, and said : For this cause sall a man laif fader and mother, and adheir and cleif to his wife, and thai twa sall be ane flesche. Now ar thai nocht twa than, bot ane flesche. Lat nocht man thairfor sevir or put syndry that quhilk God hes couplit togidder.'

6. depart nocht : *non separet*.

7. Quhat : *quid*=why. a libell of forsaking : Wy., 'a litil boke of forsakyng'; *libellum repudii*.

9. dois licherie : P., 'doith letcherie.' Wy., 'doth a vow-trie'; *machatur*. Vv. 8, 9 : Abp. Ham. (p. 237), 'Moyses because of the hardnes of your hartis sufferit yow to put away your wyffis. Nochttheles fra the begynning it was nocht sa. Bot I say to yow, quhasaevir puttis away his wyfe (except it be for fornicatioun) and maryis ane uthir, breikis matrimonye, and quhasaevir maryis hir that is devorsit, committis adultery.'

licherie. <sup>10</sup> His discipulis sais to him, Gif the cause of a man with a wife is sa, it spedis nocht to be weddit.

<sup>11</sup> And he said to thame, Nocht al men takis this worde, bot to quhilk it is gevin. <sup>12</sup> For thar ar geldingis,

Sapie. viii. a.

quhilk ar thus born of thar moder wambe; and thar are geldingis, that ar made of men; and thar ar geldingis, that haue ‡ geldit tham self for the kingdome of heuenis. He that may tak, tak he. <sup>13</sup> Than litil childir

Marc. x. b.

war broucht to him, that he suld put handis to thame, and pray. And the discipulis blamet thame. <sup>14</sup> Bot Jesus

Luc. xviii. b.

said to thame, Suffir ye that litil childir cum to me, and wil ye nocht forbede thame, for of sic is the kingdom of heuenis. <sup>15</sup> And quhen he had put to thame handis,

he went fra thine. <sup>16</sup> And, lo, ane com and said to him,

Gude maistir, quhat gud sal I do, that I haue euirlasting lijf? <sup>17</sup> Quhilk said to him, ‡ Quhat askis thou me

Marc. x. b.  
Luc. xviii. b.

of gude thing? Aan is gude, God; bot gif thou wil entir into lijf, kepe the comandmentis. <sup>18</sup> He sais to him,

Psal. cxviii.  
i.  
Exod. xx. a.

Quhilkis? And Jesus said, Thou sal nocht do manslaing, thou sal nocht do adultrie, thou sal nocht do thift, thou sal nocht say fals witnessing; <sup>19</sup> Wirschip

Deutro. iv.  
a. and v. a.

thi fader and thi moder, and, thou sal lufe thi nechbour as thi self. <sup>20</sup> The yonngman sais to him, I haue kepit

Roma. xiii.  
d.  
Gall. v. b.

xix. 10. *it spedis nocht: non expedit.*

12. *geldingis*: so Wy., P.; *eunuchi*. *thar moder wambe*: Wy., P., 'the modris wombe.' *geldit tham self*: J. Ham. (Fac. Traict., p. 236), 'some hes libbit thame selfis.' *may tak*: *potest capere*.

13. *put handis to thame*: *manus eis imponeret*.

14. *Suffir ye*, &c.: Abp. Ham. (p. 190), 'thoile young barnis to cum to me.'

17. *Quhat askis thou me of gude thing*: *Quid me interrogas de bono*? *Aan is gude, God*: P., 'There is o good God.' *bot gif*, &c.: Abp. Ham. (p. 258), 'Gyf thow will entir in to the lyfe, keep the commandis.'

18. *manalaing*: *homicidium*. *adultrie*: P., 'auowtrie.' *do thift*: *facies furtum*. *say fals witnessing*: *falsum testimonium dices*.

19. *Wirschip*: P., 'worschipe'; *honora*.

‡ Geldit  
thaim selues)  
This moun be  
sum spiritu-  
all gelding,  
neamely,  
ewin wilfull  
chaistite;  
ellis wer it  
lik the secund  
maner of  
gelding,  
quhilk is  
donne cor-  
porally.

‡ Quhat askis  
thou me of  
gud thing)  
Lyk as Crist  
said, Joh. vii.,  
My doctryne  
is not myne.  
Sua sayis he  
heir alswa.  
I am nocht  
gud; for he  
speikis of  
him self efter  
the nature of  
mann.

- al thir thingis fra my youthe ; quhat yit failis to me ?  
 Luc. xii. d. 21 Jesus sais to him, Gif thou wilbe perfite, ga sell al  
 Math. vi. c. thingis that thou has, and gefe to puremen, and thou  
 sal haue tresour in heuen ; and cum and follow me.  
 22 And quhen the yonngman had herde thir wordis, he  
 went away soroufull ; for he had mony possessiouns.  
 Mar. x. c. 23 And Jesus said to his discipilis, I say to you treuth,  
 for a richeman of hard sal entir into the kingdom of  
 heuenis. 24 And eftsones I say to you, it is lichtar a  
 camele to pas throu an nedlis ee, than a richeman to  
 entire into the kingdom of heuenis. 25 Quhen (a) thir  
 thingis war herde, the discipilis wonndrit gretlie, and  
 saide, Quha than may be saif ? 26 Jesus beheld, and  
 said to thame, Anentis men this thing is impossible ;  
 Zach. viii. a. bot anentis God al thingis ar possibile. ✠ 27 Than Petir  
 Math. iii. c. ansuerd and said to him, Lo, we haue forsaken al thingis,  
 Mar. x. c. and we haue followit thee ; quhat tharfor salbe to vs ?  
 Luc. xviii. e. 28 Jesus said to thame, Treulie I say to you, that ye  
 Luc. xxii. b. that haue forsaken al thingis and haue folowit me, in  
 the regeneratioun, quhen mannis sonn sal sitt in the  
 sete of his maieste, ye sal sit on xij setis, demand  
 Sapi. v. a. the xij kinredis of Israel. 29 And euiry man that

(a) Before *Quhen*, *And* deleted, MS.

xix. 21. **sell al thingis** : reading *omnia* with St., Sixt. ; omitted by Clem. Rh., 'sell the things that,' &c. **and follow** : P., 'and sue' ; but Vg., *veni, sequere*, without *et*.

22. **thir wordis** : so Wy., P. ; but Vg., *verbum*.

23. **I say to you treuth** : *Amen dico vobis*. **of hard** : so Wy., P. ; *difficile*.

24. **lichtar** : *facilius* ; Wy., 'lihter, or eysier.' **an nedlis ee** : *foramen acus*.

25. **may be saif** : *poterit saluus esse*.

26. **beheld** : *aspiciens*. **anentis** : so Wy., P. ; *apud*.

27. **haue forsaken al thingis** : similarly Wy., P. ; an interpolation without authority.

28. **in the regeneratioun** : Wy., 'in regeneracioun, or gendrynge azein.' **on xij setis** : Wy., 'on twelue setis, or seegis.' **kinredis** : so Wy., P. ; *tribus*.

forsakis hous, brethir or sistris, fader or moder, wife  
 or childir, or feeldis, for my name, he sal tak an  
 hundreth fald, and sal weld euirlasting lijf. <sup>80</sup> Bot  
 mony salbe the first the last; and the last the first.

Deutro.  
 xxx.  
 Job. xlii. . .  
 F. 24 v.  
 Math. xx. b.  
 Luc. xiii. c.

### The xx chapture.

The kingdom of heuenis is lijk to an husbandman,  
 that went out first be the morow to hyre werkmen into  
 his wyne yard. <sup>2</sup> And quhen the couenaunt was made  
 with werkmen of a penny for the day, he send thame  
 into his wyne yarde. <sup>3</sup> And he yede out about the  
 thrid hour, and saw vther standand idil in the mercat,  
<sup>4</sup> And he said to thame, Ga ye alsa into my wyne yarde,  
 and that that salbe richtfull I sal gefe to you. <sup>5</sup> And  
 thai went furth. Eftsone he went out about the sext  
 hour and the nynt, and did on like maner. <sup>6</sup> Bot about  
 the xj hour he went out, and fand vther standand, and  
 he said to thame, Quhat stand ye idil here al day?  
<sup>7</sup> Thai say to him, For naman has hyret vs. He sais  
 to thame, Ga ye alsa into my wyneyarde. <sup>8</sup> And quhen  
 euenyng was cummyn, the lord of the wyneyarde sais to  
 his procuratour, Call the werkmen, and yeld to thame  
 thare hyre, and begynn thou at the last til to the first.

xix. 29. *brethir*: so Wy., P.; Vg., *vel fratres*. *fader*: so  
 Wy., P.; Vg., *aut patrem*. *wife*: so Wy., P.; Vg., *aut uxorem*.

30. *salbe the first the last*, &c.: *erunt primi novissimi, et  
 novissimi primi*.

xx. 1. *husbandman*: *patrifamilias*. *first be the morow*: P.,  
 'first bi the morewe'; *primo mane*. Rh., AV., 'early in the  
 morning.'

3. *in the mercat*: P., 'in the chepyng'; *in foro*.

4. *richtfull*: *justum*.

5. *on like maner*: P., 'in lijk maner'; *similiter*.

6. *he said*: so Wy., P., 'seide'; but Vg., *dicit*.

7. *For*: so Wy., P.; *quia*.

8. *procuratour*: *procuratori*. *at the last til to*, &c.: so  
 Wy., P.; *a novissimis usque ad*.

<sup>9</sup> And sa quhen thai war cummyn that com about the xj hour, alsa thai tuke ilk of thame a penny. <sup>10</sup> Bot the first com, and demyt that thai suld tak maire; bot thai tuke ilk by thame self a penny. <sup>11</sup> And in the taking, gruchet aganes (a) the husbandman, <sup>12</sup> And said, Thir last wroucht ane hour, and thou has (b) made thame euen to vs, that haue born the charge of the day and hete. <sup>13</sup> And he ansuerde to aan of thame, and said, Freend, I do thee na wrang; quhethir thou has nocht accordit with me for a peny? <sup>14</sup> Tak thou that that is thin, and ga: Roma. xi. c. for I will gefe (c) to this last man as to thee. <sup>15</sup> Quhethir it is nocht leeffull to me to do that that I will? Math. xix. d. ‡ Quhethir thin ee is wickit, fore I am gude? <sup>16</sup> Sa the last salbe the first, and the first the last; for mony ar Marc. x. c. callit, bot few ar chosen. ¶ ¶ <sup>17</sup> And Jesus went vp Luc. xiii. c. to Jerusalem, and tuke his xij disciplis in priuete, and said to thame, <sup>18</sup> Lo, we ga vp to Jerusalem; and Math. xxii. b. mannis sone salbe betakin to the princis of (d) preestis Mar. x. d. and scribes, and thai sal condemmpne him to the deid, Luc. xviii. d. <sup>19</sup> And thai sal betak him to hethin men for to be scornyt, and scourget, and crucifijt; and the thrid day he sal rijs agane to lijf. <sup>20</sup> ¶ ✠ Than the moder of the sonnes of Zebede com to him with her sonnis, honorand,

‡ Quhethir thin ee is wickit, &c. This apperis to be sum strange maner of speiking, and is als mekill as to saye, Lukkitis thow frawart or ewill becauss I am gud.

(a) s of *aganes* added above line.

(b) after *has*, and *said thir I* deleted.

(c) *gefe* over *do* deleted.

(d) After *of*, *princ* deleted.

xx. 9. **ilk of thame a penny**: P., 'eueryche of hem a peny'; *singulos denarios*.

10. **demyt**: *arbitrati sunt*. **ilk by thame self a penny**: P., 'ech oon bi hem silf a peny'; *ipsi singulos denarios*.

11. **gruchet**: P., 'grutchiden'; *murmurabant*.

12. **euen to vs**: *pares nobis*. **the charge**: *pondus*.

13. **quhethir thou has nocht**: *nonne*.

15. **Quhethir it is nocht leeffull**: *aut non licet* . . . ?  
Quhethir . . . fore: *An . . . quia*.

17. **in priuete**: so P.; *secreto*.

18. **salbe betakin**: *tradetur*.

20. **honorand**: P., 'onourynge'; *adorans*.

and askand sumthing of him. <sup>21</sup> And he said to hir, F. 25 r.  
 Quhat will thou? Scho sais to him, Say that thir twa  
 my sonnis sit, ane at thi richt half, and ane at thi  
 lefthalf, in thi kingdome. <sup>22</sup> Jesus ansuerd and said,  
 Ye wate nocht quhat ye ask. May ye drink the coup  
 quhilk I sal drink? Thai say to him, (a) We may. <sup>23</sup> He  
 sais to thame, Ye sal drink my coup; bot to sit at my  
 richt half or lifthalf, it is nocht myn to gefe to you, bot  
 to quhilkis it is made reddy of my fader. ✠ <sup>24</sup> And the Math. xxv. c.  
 x herand, had indignatioun of the ij brethir. <sup>25</sup> Bot Jesus Marc. ix. d.  
and x. e.  
 callit tham to him, and said, Ye wate that princis of  
 hethin men ar lordis of thame, and thai that ar gretar  
 oisis powere on thame. <sup>26</sup> It sal nocht be sa amangis Luc. ix. e.  
and xxii. b.  
 yow; but quha euir wilbe made gretare amang you, be  
 he your mynister; <sup>27</sup> And quha euir amang you will be  
 the first, he salbe your seruand. <sup>28</sup> As mannis sonn com  
 nocht to be seruit, bot to serue, and to gefe his lijf  
 redemptioun for mony. <sup>29</sup> And quhen thai yede out of Marc. x. e.  
 Jerico, mekile pepile followit him. <sup>30</sup> And, lo, ij blind Luc. xviii. d.  
 men sat beside the way, and herd that Jesus passit, and  
 thai cryit and said, Lord, the sonn of Daid, haue mercy  
 on vs! <sup>31</sup> And the pepile blamet thame, that thai suld  
 be still; and thai cryit the maire, and said, Lord, the  
 sonn of Daid, haue mercy on vs. <sup>32</sup> And Jesus stude,  
 and callit thaim, and said, Quhat will ye that I do to  
 you? <sup>33</sup> Thai said to him, Lord, that our eene be  
 opnyt. <sup>34</sup> And Jesus had mercy on tham, and tuichet  
 thare eene; and anoon thai saw, and followit him.

(a) to him added in margin.

xx. 21. richt half: *dexteram*.

22. Ye wate nocht: P., '3e witen not'; *nescitis*. May ye:  
 P., 'moun 3e'; *potestis*. We may: P., 'we moun'; *possumus*.

25. of hethin men: *gentium*. ar lordis of thame: P., 'ben  
 lordis of hem'; *dominantur eorum*. oisis: P., 'usen.' Wy,  
 'hawnten'; *exercent*.

31. and thai: Vg., *at illi*.

## xxi chapt.

Mar. xi. a.  
Luc. xix. c.

Essay. lxii. c.

Zach. ix. d.

F. 25 v.

Johan. xii. b.

Psal. cxvii. c.

Marc. xi. b.

✠ Ande quhen Jesus com nere to Jerusalem, and com to Bethphage, at the mont of Oliuete, than send he ij of his disciplis, <sup>2</sup> And said to thame, Ga ye into the castell that is aganes you, and anoon ye sal find ane asse bundin, and a colt with hir; vnbind ye, and bring to me. <sup>3</sup> And gif ony man say to you ony thing, say ye that the Lord has nede to thame; and anoon he sal leif thame. <sup>4</sup> Al this was done, that that thing (a) suld be fulfillit that was said be the prophet, sayand, <sup>5</sup> Say ye to the douchtir of Syon, Lo, thi king cummis to thee, meke, sittand on ane asse, and a fole of ane asse vndir yok. <sup>6</sup> And the disciplis yede, and did as Jesus comandit to thame, <sup>7</sup> And thai brocht ane asse, and the fole, and laid thar clathis on thame, and made him sit abone. <sup>8</sup> And ful mekile pepile strowit thar clathis in the way, vther cuttit branches of treis, and strewit in the way. <sup>9</sup> And the pepile that went before, and that followit, cryit, and said, † Osanna to the sonn of Daud; Blessit is he that cummis in the name of the Lord; Osanna in hie thingis. <sup>10</sup> And quhen he was entrit into Jerusalem, al

† Osanna) is  
als mekill  
as to say  
Gyff health,  
prosper, gud  
lucke.

(a) Before *thing*, *suld* deleted.

xxi. 1. quhen Jesus com nere . . . than send he: so Wy., P.; but Vg., *cum appropinquassent* . . . *tunc Jesus misit*. ij of his disciplis: P., 'his twei disciplis'; *duos discipulos*.

2. the castell: so Wy., P.; *castellum*. Rh., 'town,' rather, village. bundin: P., 'tied.' vnbind ye: P., 'untien ze'; *solvite*.

3. has nede to thame: *his opus habet*. sal leif thame: *dimittet eos*; Rh., 'will let them go.'

5. fole of ane asse vndir yok: *pullum filium subjugalis*; Wy., 'a fole, the sone of a beast vndir yok.' Rh., 'a colt, the foal of her that is used to the yoke.'

7. abone: P., 'aboue'; *desuper*.

8. ful mekile: P., 'ful myche'; *plurima*. vther cuttit: P., 'othere kittiden'; *alii* . . . *cedebant*.

9. Blessit, &c.: Abp. Ham. (p. 215), 'Blissit is he that cummis in the name of our Lord.' in hie thingis: reading perhaps, with many MSS., *in excelsis*, instead of Vg., *in altissimis*.

the citee was commouet, and said, Quha is this? <sup>11</sup> Bot the pepile said, This is Jesus the prophete of Nazareth of Galile. <sup>12</sup> And Jesus entrit into the tempile of God, and kest out of the tempile al that sald and boucht, and he turnit vpsadoun the burdis of changeris, and the chaeris of thame that sald culueris, <sup>13</sup> And he sais to thame, It is writin, My hous salbe callit ane hous of prayer; and ye haue made it a denn of theves. <sup>14</sup> And blindmen and crukitmen com to him in the tempile; and he heilit thame. <sup>15</sup> Bot the princis of preestis and scribis, seand the merualous thingis that he did, and childir criande in the tempile, and sayand, Osanna to the sonn of Dauid, had indignatioun, <sup>16</sup> And said to him, Heres thou quhat thai say? And Jesus said to thame, Ye; quhethir ye haue neuir rad, That of the mouth of young childir and of soukand childir thou has made perfite louyng? <sup>17</sup> And quhen he had left thame, he went furth out of the citee, and thar he duelt and taucht thaim of the kingdom of God. ¶ <sup>18</sup> Bot on the morn he turnand agane into the citee hungrit. <sup>19</sup> And he saw a

Luc. xix. d.

Joh. ii. b.  
and vii. b.iii Reg. viii.  
a.  
Esay. lvi. a.  
Jere. vii. a.

Psal. viii. a.

Johan. viii. a.

Marc. xi. c.

Luc. xiii. a.

xxi. 10. was commouet: P., 'was stirid'; *commota est*.

12. that sald and boucht: Wy., 'sellynge and byinge.' P. (reversing the order), 'that bouzten and solden.' Vg., *vendentes et ementes*.

turnit vpsadoun: P., 'turnede vpsedoun'; *evertit*. burdis of changeris: *mensas nummulariorum*. chaeris: P., 'chayeris'; *cathedras*. culueris: so P., *columbas*.

14. blindmen and crukitmen: P., 'blynde and crokid.'

15. seand: P., 'seynge,' sayand: P., 'seyyng.'

16. Ye: P., '3he'; *utique*. of young childir and of soukand childir: *infantium et lactentium*; Wy., 'of children that kunnen nat speke, and of soukyng mylk.' made perfite louyng: P., 'maad perfit heriying'; *perfecisti laudem*. 'Heriyinge,' praise, and 'herien' (Anglo-Saxon, *herian*), to praise, seem unknown in Scotland.

17. out of the citee: P. rightly adds, 'in to Bethanye'; Vg., *in Bethaniam*. The omission in Nis. is clearly accidental. and taucht thaim of the kingdom of God. This interpolation, found in cod. Fuldensis (*et docebat eos de regno dei*), is also in Wy. and P.

18. the morn: P., 'the morowe'; *mane*.

fig tre beside the way, and com to it, and fand nathing tharin, bot leeuves anly, and he said to it, Neuir fruite cum furth of thee into withoutin end. And anoon the fig tre was driet vp (or widdirit). <sup>20</sup> And discipilis saw, and wonndrit, seand, How anoon it widdirit. <sup>21</sup> And Jesus ansuerd and said to thame, Treulie I say to you, gif ye haue faith, and dout nocht, nocht anly ye sal do of the fig tre, bot also gif ye say to this hill, Tak and cast thee into the see; it sal be done sa. <sup>22</sup> And al thingis quhateuir ye, belevand, sal ask in prayer, ye sal tak. ✠ <sup>23</sup> And quhen he com into the tempile, the princis of preestis and eldirmen of the pepile com to him that taucht, and said, In quhat powere dois thou thir thingis? and quha gafe thee this powere? <sup>24</sup> Jesus ansuerde and said to thame, And I sal ask you a worde, the quhilk gif ye tell to me, I sal say to you in quhat power I do thir thingis. <sup>25</sup> Of quhens was the baptyim of Johnne? of heuen, or of men? And thai thocht within thame self, sayand, <sup>26</sup> Gif we say of heuen, he sal say to vs, Quhy than beleue ye nocht to him? Gif we say, Of men; we dreed the pepile; for al had Johnne as a prophet. <sup>27</sup> And thai ansuerde to Jesu, and said, We wate nocht. And he said to thame, Nouthir I say to you in quhat power I do thir thingis. ✠ <sup>28</sup> Bot quhat semes to you? ✠ A man had ij sonnys; and he com

Math. xvii. c.

Luc. xvii. a.

Mar. xi. c.

Joh. xiii. b,  
xv. a. and  
xvi. c.  
Mar. xi. d.  
Luc. xx. a.  
Exod. ii. b.  
Actis iiii. a.  
and vii. b.

F. 26 r.

Math. xiii.  
a.

xxi. 19. **into withoutin end**: Wy., P., 'in to with outen eende'; *in sempiternum*. **was driet vp (or widdirit)**: Wy., P., 'was dried vp'; *arefacta est*.

20. **it widdirit**: P., 'it driede'; *aruit*.

21. **ye sal do of the fig tre**: *de ficulnea facietis*.

22. **ye sal tak**: *accipietis*.

23. **to him that taucht**: *ad eum docentem*; Rh., 'to him as he was teaching.'

24. **a worde**: P., 'o word'; *unum sermonem*. **I sal say**: Vg., *et ego . . . dicam*. Rh., 'I also will tell you.'

26. **beleue ye nocht to him**: *non credidistis illi*. **had Johnne**: *habebant* J.

28. **A man**: so P.; but Vg. and MSS., *homo quidam*. Wy., 'sum man.'

to the first, and said, Sonn, ga wirk this day in my wyneyard. <sup>29</sup> And he ansuerd and said, I will nocht; bot eftirwart he forthocht, and went furth. <sup>30</sup> Bot he com to that vther, and said on like maner. And he ansuerd and said, Lord, I ga; and he went nocht. <sup>31</sup> Quha of the ij did the fadris will? Thai say to him, The first. Jesus sais to thame, Trewlie I say to you, for puplicanis and hures sal ga before yow in the kingdom of God. <sup>32</sup> For Johnne com to yow in the way of richtwisnes, and ye beleuet nocht to him: bot puplicanis and hures beleuet to him: bot ye saw and had na forthinking eftire, that ye beleue to him. ❧  
 ❧ ✚ <sup>33</sup> Here ye an vthir parabile. Thar was ane husbandman, that planntit a wyneyard, and hegget it about, and deluet a pressour tharin, and biggit a toure, and set it to hyre to erde telaris, and went fer in pilgrimage: <sup>34</sup> Bot quhen the tyme of fruitis neirit, he send his seruandis to the erd teelaris, to tak fruitis of it. <sup>35</sup> And the erd teelaris tuke his seruandis, and strake aan, an vthir thai slew, and thai stanyt an vthir. <sup>36</sup> Eftirwart, he send vthir seruandis ma than the first; and in like maner thai did to thame. <sup>37</sup> And at the last he send his sonn to thame, and said, Thai sal drede my sonn.

Math. iii. a.

Gene. ix. d.

Esay. v. a.

Jere. xii. b.

Mar. xii. a.

Luc. xx. a.

xxi. 29. **I will nocht**: P., 'Y nyle'; *nolo*. **he forthocht**: P., 'he forthouȝte'; *penitentia motus*. Wy., 'stirid by penance, or forthenkynge.'

31. **for**: *quia*. **hures**: P., 'hooris'; *meretrices*.

32. **had na forthinking**: P., 'hadden no forthenking'; *nec penitentiam habuistis*. Wy., 'nether hadde don penance.'

33. **husbandman**: P., 'hosebonde man'; *paterfamilias*. **hegget it about**: P., 'heggide it aboute'; *sepem circumdedit ei*. **deluet**: P., 'dalfe'; *fodit*. **a pressour**: *torcular*. **biggit**: P., 'bildide'; *edificavit*. **set it to hyre**: P., 'hiride it'; *locavit eam*. **to erde telaris**: P., 'to erthe tilieris'; *agricolis*. **went fer in pilgrimage**: so P.; *peregre profectus est*. Rh., 'went forth into a strange country.'

35. **erd teelaris**: P., 'erhetilieris.' **strake aan**: P., 'beeten the toon'; *alium ceciderunt*. **an vthir thai slew**: P., 'thei slown another.'

37. **Thai sal drede**: *verebantur*.

Gene. xxxvii. d. <sup>38</sup> Bot the erdteelaris, seand the sonn, said within thaim self, This is the aire; cum ye, sla we him, and we sal haue his heretage. <sup>39</sup> And thai tuke and kest him out of the wyneyarde, and slew him. <sup>40</sup> Tharfor quhen the lord of the wyneyard sal cum, quhat sal he do to thailk erdteelaris? <sup>41</sup> Thai say to him, He sal tyne euile the euilmen, and he sal set to hyre his wyneyard to vthir erdteelaris, quhilkis sal yeld to him fruit in thar tymes.

Psal. cxvii. c. <sup>42</sup> Jesus sais to thame, Rad ye neur in scripturis, The Actis iii. a. staan quhilk biggaris repreuet, this is made in the heid i. Pet. ii. a. of the conye: of the Lord this thing is done, and it is merualous before oure een? <sup>43</sup> Tharfore I say to you, that the kingdom of God salbe taan fra you, and salbe gevin to a folk doande fruitis of it. <sup>44</sup> And he that sal fall on this staan salbe brokin; bot on quham it sal fall, it sal al to breise him. <sup>45</sup> Ande quhen the princis of preestis and Phariseis had herde his parabilis, thai knew that he had said of thame. <sup>46</sup> And thai soucht to hald him, bot thai dred the pepile, for thai had him as a prophet. ✠

Zacha. xii. a. Dani. ii. c.

Mar. xi. c. Luc. xix. a. and xx. b. Joh. vii. d.

## Cap. xxij.

F. 26 v. ✠ Ande Jesus ansuerd and spak eftsone in parabilis to Luc. xiiii. b. thame, and said, <sup>2</sup> The kingdom of heuenis is made like to a king that made weddingis to his sonn, <sup>3</sup> And he send his

- xxi. 38. *aire*: P., 'eire'; *heres*.  
 40. *thailk erdteelaris*: P., 'thilke erthe tilieris'; *agricolis illis*.  
 41. *He sal tyne euile*, &c.: *malos male perdet*. *set to hyre*: P., 'sette to hire'; see above, ver. 33.  
 42. *Rad ye*: *legistis*. *biggaris*: P., 'bilderis'; *adificantes*.  
*the heid of the conye*: P., 'the heed of the corner'; *caput anguli*.  
 43. *to a folk doande fruitis of it*: *genti facienti fructus ejus*.  
 44. *sal al to breise him*: P., 'schal al tobrise hym'; *conteret eum*. Rh., 'shall all to bruise him.'  
 46. *had him*: *eum habebant*.  
 xxii. 2. *is made like*: *simile factum est*. *made weddingis*: so P.; *fecit nuptias*.

seruandis to call men that war biddin to the weddingis ;  
 and thai wald nocht cum. <sup>4</sup> Eftsone, he send vthir Apoc. xix. b.  
 seruandis, and said, Say ye to the men that ar biddin  
 to the feest, Lo, I haue made reddi my mete ; my bullis  
 and my volatilis ar slanne, and all thingis ar reddy ;  
 cum ye to the weddingis. <sup>5</sup> Bot thai dispisit, and went  
 furth, aan into his tovn, ane vthir into his marchandise :  
<sup>6</sup> Bot vtheris held his seruandis, and turmentit thaim,  
 and slew. <sup>7</sup> Bot the king, quhen he had herd, was  
 wrathe : and he send his oostis, and he destroyit tha  
 manquellaris, and brint thar citee. <sup>8</sup> Than he said to  
 his seruandis, The weddingis ar reddy, bot thai that  
 war callit to the feest war nocht worthie. <sup>9</sup> Tharfore  
 ga ye to the endis of wayis, and quham euir ye find, call  
 ye to the weddingis. <sup>10</sup> And his seruandis yede out into  
 wayis, and gaderit togiddire al that thai fand, gude and  
 euile ; and the bridale was fulfillit with men sittand at  
 the mete. <sup>11</sup> And the king entrit to se men sittand at

xxii. 3. **men that war biddin** : *invitados*.

4. **my mete** : *prandium meum*. **volatilis** : so Wy., P. ; birds  
 or fowls (compare French *volaille*) ; but Vg., *altitia*, fatlings ; Old  
 Latin, *saginata*. Wycliffe's 'volatilis' may be a loose translation  
 of *altitia* ; or, perhaps, there were copies of the Vulgate reading  
*volatilia* in this place. Promptorium, however (in some MSS.),  
 has 'Volatyle, wyld fowle, *altile*.' In Gen. vii. 14, Wy. renders  
*cunctumque volatile . . . universæ aves, omnesque volucres*, 'al  
 volatile . . . alle bryddis and alle fowlis.' P. has, 'ech volatil . . .  
 alle briddis and alle volatils.'

5. **thai dispisit** : *neglexerunt*. **into his tovn** : *in villam  
 suam*. Rh., 'to his farm.'

6. **turmentit thaim, and slew** : so P., 'turmentiden hem, and  
 slowen' ; *contumeliis affectos occiderunt*. Wy., 'and slowen hem,  
 ponished with kontek' (some MSS., *dispisynge*s).

7. **his oostis** : so P. ; *exercitibus suis*. **destroyit tha man-  
 quellaris** : P., 'distruyede tho manquelleris' ; *perdidit homicidas  
 illos*.

8. **The weddingis ar reddy** : *nuptiæ quidem paratæ sunt*.

9. **the endis of wayis** : Wy., 'outgoyngis of weyes' ; *exitus  
 viarum*.

10. **gude and euile** : so P. ; Vg., *malos et bonos*. **the  
 bridale** : so P. ; *nuptiæ*. **was fulfillit** : *implete sunt*.

the mete, and he saw thare a man nocht clethit with  
 bridale clathes. <sup>12</sup> And he said to him, Freend, how  
 entrit thou hiddire without bridale clathes? And he  
 Math. xiii. f. was domme. <sup>13</sup> Than the king bad his mynisteris bind  
 and xxv. c. him bathe handis and feet, and send ye him into  
 Math. xx. b. vtirmaire mirknessis; thare salbe weping and grinding of  
 teeth. <sup>14</sup> For mony ar callit, bot few ar chosen. ¶  
 Marc. xii. a. ¶ <sup>15</sup> Than Phariseis yede away, and tuke counsale to  
 Luc. xx. c. tak Jesu in word. <sup>16</sup> And thai send to him thar discipilis  
 Johan. vii. d. with Herodianis, and said, Maistir, we wate that thou art  
 suthfast, and thou techis in treuth the way of God, and  
 thou chargis nocht of ony man; for thou behaldis nocht  
 the personn of men. <sup>17</sup> Tharfore say to vs, quhat semes  
 to thee? Is it leeffull that tribut be gevin to the  
 emperour, or nay? <sup>18</sup> And quhen Jesus had knowne  
 the wickitnes of thame, he said, Ipocritis, quhat temp ye  
 me? <sup>19</sup> Schaw ye to me the prent of the money. And  
 thai brocht to him a penny. <sup>20</sup> And Jesus said to tham,  
 Quhais is the ymage and the writing abone? <sup>21</sup> Thai say  
 to him, The emperouris. Than he said to thame,  
 . . . xvii. d. Tharfore yelde ye to the emperour tha thingis that ar

xxii. 11. **bridale clathes**: P., 'bride cloth' (ver. 12, clothis);  
*veste nuptiali*.

12. **without**: *non habens*. Abp. Ham. (p. 214), 'Freend, how  
 hes thow enterit in to my buird, nocht haiffand the wedding  
 garment?'

13. **bad**: so P.; *dixit*. **bind him**, &c.: *ligatis manibus et  
 pedibus, mitte*. **grinding**: P., 'grentyng'; *stridor*. Wy.,  
 'betyng to gidre.'

15. **tuke counsale**: P., 'token a counsel.' **to tak Jesu in  
 word**: so P.; Vg., *ut caperent eum in sermone*. There seems no  
 authority for the insertion of 'Jesu.'

16. **suthfast**: P., 'sothefast'; *verax*. **thou chargis nocht of  
 ony man**: *non est tibi cura de aliquo*; Wy., 'there is no cure, or  
 charge, to thee,' &c.

17. **tribut be gevin**: reading with WW., *dari*, for Clem., *dare*.  
**to the emperour**: *Cæsari*.

19. **the prent of the money**: P., 'the prynte,' &c.; *numisma  
 census*. Rh., 'the tribute coin.'

20. **the writing abone**: *superscriptio*.

the emperouris ; and to God tha thingis that ar of God. . . . xiii. b.  
 22 And thai herde and wonndrit, and thai left him and went  
 away. ¶ 23 In that day Saduceis that sais thare is na . . . xiii. b.  
 rysing agane to liif, com to him, and askit him, 24 And . . . xx. d.  
 said, Maistire, Moises said, Gif ony man is deid, nocht . . . iii. a.  
 havand a sonn, that his bruther wedde his wijf, and F. 27 r.  
 raise seed to his bruther. 25 And vij brethir war at vs ;  
 and the first weddit a wijf, and is deid, and he had na  
 seed, and left his wijf to his bruthir : 26 Also the second,  
 and the thrid, till to the sevint. 27 Bot the last of al the  
 woman is deid also. 28 In the rysing agane to lijf, quhais  
 wijf of the vij sal scho be? for al had hir. 29 Jesus  
 ansuerd and said to thame, Ye erre, and ye know nocht  
 scripturis, na the virtue of God. 30 For in the rising  
 agane to lijf, nouthir thai sal wed, nouthir thai salbe  
 weddit, bot thai ar as the angels of God in heuen.  
 31 And of the rijsing agane of deid men, ye haue nocht  
 red that is said of the Lord, sayand to you, 32 I am God Exod. iii. a.  
 of Abraham, and God of Isaac, and God of Jacob. He Hebre. xi. c.  
 is nocht God of deid men, bot of levand men. 33 And  
 the pepile herand, wonndrit on his teching. ✠ 34 And Mar. xiii. c.  
 Phariseis herde that he had put scilence to Saduceis, and Luc. x. c.  
 com togiddire. 35 And ane of thame, a techer of the  
 law, askit Jesu, tempand him, 36 Maistire, quhilk is

xxii. 22. **And thai herde, &c.** : *Et audientes mirati sunt et relicto eo abierunt.*

27. **the last of al** : so P., reading perhaps with some MSS., *novissima* ; but Clem., *novissime*. **also** : P. takes 'Also' (Wy., Therefore) with the following verse, as in Vg., *In resurrectione ergo*.

29. **and ye know nocht** : *nescientes*. **the virtue of God** : *virtutem Dei*.

30. **thai ar** : reading *sunt* with WW., but Vg., *erunt*.

31. **ye haue nocht red** : so Wy. (excepting one MS.), 'yee han nat rad' ; but P., with Vg., 'han 3e not red' ; *non legistis* . . . ? of the Lord : so Wy., P. ; but Vg., *a Deo*.

35. **a techer of the law** : *legis doctor*. **askit Jesu, tempand** : P., 'axide Jhesu and temptide' ; *interrogavit eum* . . . *tentans*. No authority for 'Jesu.'

Deutro. vi. b.  
and xx. b.

Leui. xix. c.  
Roma. xiii.  
b.  
Mar. xii. d.

Pe. ix. a.

a gret mandment in the law? <sup>37</sup> Jesus said to him, Thou sal lufe thi Lord God of al thi hart, and in al thi saule, and in al thi mynd. <sup>38</sup> This is the first and the gretest mandment. <sup>39</sup> And the secund is like to this, Thou sal lufe thi nechbour as thi self. <sup>40</sup> In thir twa mandmentis hangis al the law and the prophetis. <sup>41</sup> And quhen the Phariseis war gaderit togiddire, Jesus askit tham, <sup>42</sup> And said, Quhat semes to you of Crist? quhais sonn is he? Thai say to him, Of David. <sup>43</sup> He sais to tham, How than David in spirit callis him Lord, and sais, <sup>44</sup> The Lord said to my Lord, Sitt on my richthalf, till I put thin ennimyis a stule of thi feet? <sup>45</sup> Than gif David callis him Lord, how is he his sonn? <sup>46</sup> And na man mycht ansuere a word to him; nouthir ony man was hardy fra that day to ask him maire. ¶

### xxiiij chap.

¶ Than Jesus spak to the pepile, and to his discipilis, <sup>2</sup> And said, ‡ On the chaere of Moyses scribis and Phariseis haf sittin: <sup>3</sup> Tharfor kepe ye, and do ye al thingis quhat euer thingis thai say to you; bot wil ye nocht do eftir thar werkis; for thai say, and dois nocht. <sup>4</sup> And thai

Deutro. xvi.  
c.

‡ Onn the  
chaere of  
Moyses)  
Quhenn  
preacheris  
teachis noch  
Goddis law,

xxii. 36. a gret mandment: so P., 'a greet maundement.' Abp. Ham. (p. 71), 'Mastir, quhat is the greit command of the law?'

38. the first and the gretest: P., 'the firste and the moste'; so in this order cod. Fuldensis; but Clem., *maximum et primum*. Abp. Ham. (p. 71), 'Thow sall lufe thi Lord God with all thi hart, and with al thi saule, and with al thi mynd. This is the gretest and first command.'

39. Thou sal lufe: Ham. (ibid.), 'Thow sal lufe thi nychbour as thi self.'

46. mycht: P., 'mizte'; *poterat*. was hardy: *ausus fuit*. to ask him maire: *amplius interrogare*.

xxiii. 2-3. On the chaere: Kenn. (p. 138), 'In the chyir of Moyes sittis scribes and Phariseis, quhatsumevir thyng thay bid zow do, do it, bot do nocht as thay do, because thay bid do and dois nocht.'

3. kepe ye: *servate*.

than ar thai  
not set onn  
Moyses  
seate. Thair-  
fore heir dois  
Christ re-  
fuyse thair  
werkes and  
the doctrynes  
of menn.

‡ Philateries)  
war wrett-  
ingis quhair  
in the com-  
mandementis  
war writtin.

bind grevous charges and that may nocht be borne, and puttis on the schuldris of men; bot with thare fingir thai

will nocht moue thame. <sup>5</sup> Tharfor thai do al thare werkis that thai be sene of men; for thai draw on breed thar ‡ philateries, and magnifies hemmis. <sup>6</sup> And

thai luf the first sitting placis in superis, and the first chaeris in synagogis, <sup>7</sup> And salutatiouns in the mercat,

and to be callit of men, maistir. <sup>8</sup> Bot wil ye nocht be callit maistire; for aan is your maistir, and al ye ar

brethir. <sup>9</sup> And wil ye nocht call to you a fader on erde; for aan is your fader, that is in heuenis. <sup>10</sup> Nouthir

be ye callit maistris; for aan is your maistir, Crist. <sup>11</sup> He that is gretest amang you salbe your minister.

<sup>12</sup> For he that vphies him self salbe meket; and he that

i.

mekes himself salbe vphieit. ¶ ¶ <sup>13</sup> Bot wa to yow, scribis and Phariseis, ypocritis, that closes the king-

i.

dom of heuenis befor men; and ye entir nocht, nouthir suffris men entrand to entir. <sup>14</sup> Wa to you, scribes and

Phariseis, ypocritis, that etis the houses of wedowis, and prayis be lang prayere; for this thing ye sal tak

iii.

the mair dome. <sup>15</sup> Wa to you, scribis and Phariseis, ypocritis, that gais about the see and the land to mak

a ‡ proselite; and quhen he is made, ye mak him a sonn of helle dowbile maire than ye ar. <sup>16</sup> Wa to you,

iiii.

xxiii. 4. charges : *onera*.

5. Tharfor : so P., 'therfor,' reading with some MSS., *ergo*; but Vg., *vero*. draw on breed : P., 'drawen abroad'; *dilatant*.

magnifies hemmis : *magnificant fimbrias*.

6. sitting placis in superis : *recubitus in canis*. chaeris : *cathedras*.

7. in the mercat : P., 'in chepyng'; *in foro*.

11. gretest : Vg., *major*.

12. vphies him self : P., 'hieth himself'; *se exaltaverit*. salbe meket : P., 'schal be mekid'; *humiliabitur*. salbe vphieit : P., 'schal be enhaunsid'; *exaltabitur*.

13. wa to yow . . . that : reading, with some MSS., *ue vobis* . . . *qui*; but Vg., *quia*, and the same in vv. 14-16, 25, 27.

entrand to entir : *introeuntes intrare*.

14. prayis be lang prayere : *orationes longas orantes*.

15. dowbile maire than : *duplo quam*.

Esay. x. a.  
and xxviii. b.  
Luc. xi. d.

Jaco. iii. a.  
F. 27 v.

Luc. xiii. d.  
and xviii. b.  
Luc. x. a.

Luc. xx. e.

† A proselite  
is anne  
nouice or  
anne yowng  
scoleir  
turned fra  
the faith of  
heythen vnt  
the Jewes.

blind leidars, that sais, Quha euir sueris be the tempile of God, it is na thing; bot he that sueris in the gold of the tempile, is dettour. <sup>17</sup> Ye fules, and blind, for quhat is gretare, the gold, or the tempile that hallowis the gold? <sup>18</sup> And, quha euire sueris in the altare, it is na thing; bot he that sueris in the gift that is on the altare, he aw. <sup>19</sup> Blind men, for quhat is maire, the gift, or the altare that halowis the gift? <sup>20</sup> Tharfor he that sueris in the altare, sueris in it, and in all thingis that ar tharon. <sup>21</sup> And he that sueris in the tempile, sueris in it, and in him that duellis in the tempile. <sup>22</sup> And he that sueris in heuen, sueris in the throne of God, and in him that sittis tharon. <sup>23</sup> Wa to you, v. scribis and Phariseis, ypocritis, that teendis mynt, anetes, and comyn, and has left tha thingis thatt ar of mair charge of the law, dome, and mercy, and faith. And it behuivit to do thir thingis, and nocht to leif tha. <sup>24</sup> Blind leidars, clengeand a myge, bot suelliand a camele. <sup>25</sup> Wa to you, scribis and Phariseis, ypocritis, vi. that clengis the coup and plater without furth, bot within ye ar ful of reiff and vnclennes. <sup>26</sup> Thou blind Pharisie, clenge the cop and plater within, that it that is outwith be made clene. <sup>27</sup> Wa to you, scribis and vii. Phariseis, ypocritis, that are like to sepulturis quhitet,

xxiii. 16. is dettour: Clem., *debet*, but St. and some MSS., *debitor est*.

18. on the altare: P., 'on the auter'; *super illud*. he aw: P., 'owith'; *debet*.

23. that teendis: P., 'that tithen'; Clem., *qui decimatis*. Here WW. prefer *quia*. See ver. 13. mynt, anetes, and comyn: Vg., *mentham, et anethum, et cuminum*. of mair charge: *gravi-ora*. Wy., 'greuouser, or of more charge.'

24. clengeand a myge: P., 'clensing a gnatte'; *excolantes culicem*. suelliand: P., 'swolewyng'; *glutientes*.

25. without furth: P., 'with outforth'; *quod deforis est calicis*, &c. reiff: P., 'raueyne'; *rapina*.

26. within: P., 'with ynneforth'; *intus*. it that is outwith: P., 'that that is with outforth'; *id quod deforis est*.

27. quhitet: P., 'whitid'; *dealbatis*.

viii.

quhilk without furth semes faire to men, bot within thai  
 ar full of baanis of deidmen, and of al filth. <sup>28</sup> Sa ye  
 withoutfurth semes iust to men, bot within ye ar full  
 of ypocrise and wickitnes. <sup>29</sup> Wa to you, scribis and Luc. xi. c.  
 Phariseis, ypocritis, that biggis sepulturis of prophetis,  
 and makis the beriales of iustmen, <sup>30</sup> And sais, Gif we  
 had bene in the dais of our fadris, we suld nocht haue  
 bene thare fallowis in the blude of prophetis. <sup>31</sup> And sa . . . . . c.  
 ye ar in witnessing to your self, that ye ar the sonnys  
 of thame that slew the prophetis. <sup>32</sup> And fulfill ye  
 the mesure of your fadris. <sup>33</sup> Ye eddris, and eddris F. 28 r.  
 birdis, how sal ye fle fra the dome of hell? ✠ <sup>34</sup> Thar-  
 for, lo, I send to you prophetis, and wisemen, and Math. x. d.  
 scribis: and of tham ye sal sla and crucifie; and of Luc. xi. c.  
 thame ye sal scourge in your synagogis, and sal persew Joh. xvi. a.  
 fra citee into citee; <sup>35</sup> That al the iust blude cum on Actis v. e.  
 you that was sched on erde, fra the blude of just Abell and vii. g.  
 to the blude of Zacharie the son of Barachie, quham ye  
 slew betuix the tempile and the altare. <sup>36</sup> Trewlie I say Gene. iiiii. b.  
 to you, al thir thingis sal cum on this generatioun.  
<sup>37</sup> Jerusalem, Jerusalem, that slais prophetis, and staanys Zacha. i. a.  
 tham that ar send to thee, how oft wald I gader to- ii. Para.  
 giddir thi sonnys, as a henn gadris togiddire hir cheknys xxiii. d.  
Luc. xiii. d.

xxiii. 27. **baanis**: P., 'boonus'; *ossibus*.

28. **withoutfurth**: *aforis*.

29. **that biggis**: P., 'that bilden'; *qui edificatis*. **makis**  
**the beriales**: P., 'maken faire the biriellis'; *ornatis monumenta*.  
 Nis., apparently by error, omits 'fair.'

30. **fallowis**: P., 'felowis'; *socii*.

31. **ye ar in witnessing**: *testimonio estis*.

32. **fulfill ye**: *vos implete*.

33. **eddris, and eddris birdis**: so P., reading *et* with St.; but  
 Clem., *serpentes, genimina viperarum*. Wy., '3ee serpentis, fruytis,  
 or buriounyngus, of eddris.' Rh., 'serpents, vipers' broods.' RV.,  
 'ye serpents, ye offspring of vipers.'

35. **on erde**: P., 'on the erthe.'

37. **cheknys**: P., 'chikenes.' J. Ham. (Cath. Traict., sig. S,  
 iii. v.), 'hou oft desyrit I to haue gatherit yi sonnys, as ane hen  
 gatheris hir burdis vnder hir vingis, bot yai vald not.'

iii. Esdre i. vndire hir wyngis, and thou wald nocht. <sup>88</sup> Lo, your  
 a. Psal. lxxvii. c. hous salbe left to you desert. <sup>89</sup> And I say to you, ye  
 sal nocht se me fra hinefurth, till ye say, Blessit is he  
 that cummis in the name of the Lorde. ¶

### The xxiiij chapture.

Mar. xiii. a. Ande Jesus went out of the tempile; and his dis-  
 cipulis com to him, to schaw to him the biggingis of  
 Luc. xxi. a. the tempile. <sup>2</sup> Bot he ansuerd and saide to thame, Se  
 ye al thir thingis? Trewlie I say to you, a staan sal  
 nocht be left here on a staan, that na it salbe de-  
 Luc. xix. d. stroyit. <sup>3</sup> And quhen he sat on the hill of Oliuete,  
 Actis i. a. his disciplis com to him priuelie, and said, Say to  
 vs, quhen thir thingis salbe? and quhat takin of thi  
 cummyng, and of the ending of the warlde? <sup>4</sup> And  
 Collo. ii. c. Jesus ansuerde and said to thame, Luke ye that na  
 man dissauue you. <sup>5</sup> For mony sal cum in my name,  
 and sal say, I am Crist; and thai sal dissauue mony.  
<sup>6</sup> For ye sal here batalis and opiniounns of batalis;  
 se ye that ye be nocht distrublit, for it behuvis thir  
 thingis to be done, bot nocht yit is the end. <sup>7</sup> Folk  
 iii. Esdre. sal rijse togiddire aganes folk, and realme aganes  
 xiii. c. realme; and pestillencis, and hungris, and erde mou-  
 yngis, salbe be placis. <sup>8</sup> And al thir ar begynnyngis  
 of sorowis. <sup>9</sup> Than men sal betak you into tribu-  
 Math. x. d. lation, and sal sla you; and ye salbe in hatrent  
 Mar. xiii. b.

xxiii. 39. fra hinefurth : *amodo*.

xxiv. 1. Jesus went out : so P.; Vg., *egressus Jesus de templo*  
*ibat*. Wy., 'Jhesus, gon out of the temple, wente.' biggingis :  
 P., 'bilyngis'; *edificationes*.

2. that na it salbe destroyit : *qui non destruat*.

3. and quhat takin : *et quod signum*.

6. opiniounns of batalis : *opiniones praliorum*.

7. Folk sal rijse : so P., omitting *enim*. Vg., *Consurget*  
*enim gens*. erde mouyngis : P., 'erthemouyngis'; *terramotus*.  
 be placis : *per loca*.

9. sal betak you : *tradent vos*. salbe in hatrent (P., hate):  
*eritis in odio*.

to al folk for my name. <sup>10</sup> And than mony salbe  
 sclaudrit, and betraise ilk vthir, and thai sal hate  
 ilkane vthir. <sup>11</sup> And mony fals prophetis sal rijse,  
 and dissaue mony. <sup>12</sup> And for wickitnes salbe plen-  
 teouse, the charitee of mony sal wax cald. <sup>13</sup> Bot he  
 that sal duell stabile into the end salbe saif. <sup>14</sup> Ande  
 this euangel of the kingdome salbe prechit into al the  
 world into witnessing to al folkis; and than the end  
 sal cum. <sup>15</sup> Tharfore quhen ye se the ‡ abhominatioun  
 of discomfort, that is said of Daniele the prophete,  
 standand in the halie place, he that reedis, vndir-  
 stand he, <sup>16</sup> Than thai that ar in Judee fle to the  
 mountanis: <sup>17</sup> And he that is in the housrufe cum  
 nocht down to tak ony thing of his hous; <sup>18</sup> And he  
 that is in the feeld turn nocht agane to tak his coot.  
<sup>19</sup> Bot wa to thaim that ar with childe, and nurisis  
 in tha dais. <sup>20</sup> Pray ye that youre fleyng be nocht  
 made in ‡ wintire, or in the sabatis. <sup>21</sup> For than  
 salbe gret tribulationn, quhat maner has nocht bene  
 fra the begynnyng of the world til now, nouthir  
 salbe made. <sup>22</sup> And bot tha dais had bene abregget  
 (or made schort), ilk flesch suld nocht be made  
 saif; bot tha dais salbe made schort for the chosen  
 men. <sup>23</sup> Than gif ony man say to you, Lo, here is

Luc. xxi. b.  
 Johan. xvi.  
 a.

iiii. Esdre.  
 xiii. b.  
 Math. x. c.

Marc. xiii. b.

Mar. xiii. b.

Luc. xxi. c.

Dani. ix. c.

Dani. xv ...

F. 28 v.

Math. xiii. a.

‡ The abhomi-  
 nationn of  
 discomfort)  
 This abhomi-  
 nationn  
 befor God  
 mounna dout  
 haue sum  
 outward ap-  
 perance of  
 halyness be-  
 for the world,  
 To vttir [de]-  
 solatiounn  
 and wasting  
 of treu haly-  
 ness, lyk as  
 the pape and  
 his cumpanye  
 hes doin,  
 and yit dois,  
 and the  
 idolatrie of  
 the Jewes  
 and hiethene  
 did in tymes  
 past.

‡ In wynter  
 [or] in the  
 sabbaoth)  
 This is

xxiv. 10. *betraise ilk vthir: tradent invicem. ilkane vthir: invicem.*

12. *And for wickitnes, &c.: et quoniam abundavit iniquitas.*

13. *sal duell stabile: perseveraverit.*

14. *euangel: P., 'gospel.' into al: P., 'in al.' into witnessing: P., 'in witnessyng.'*

15. *of discomfort: so P.; desolationis. is said of Daniele: dicta est a Daniele.*

17. *housrufe: P., 'hous roof'; tecto.*

20. *Pray ye that: so P., omitting autem. Vg., Orate autem ut.*

21. *quhat maner: qualis. salbe made: fiet.*

22. *And bot: et nisi. had bene abregget: P., 'hadden be abreggide'; breviasi fuissent. There is no gloss in P. ilk flesch, &c.: non fieret salva omnis caro. for the chosen men: propter electos.*

- Luc. xvii. c. Crist, or thar; wil ye nocht beleue. <sup>24</sup> For fals  
 Deutro. xiii. Cristis and fals prophetis sal rijse, and thai sal gefe  
 a. gret takins and wonndris; sa that alsa the chosen  
 ii. Tessalo. ii. be led in to errour, gif it may be done. <sup>25</sup> Lo, I haue  
 a. before said to you. <sup>26</sup> Tharfore, gif thai say to yow,  
 Lo, he is in desert; wil ye nocht ga out: lo, in  
 priuee places; will ye nocht trow. <sup>27</sup> For as fire-  
 flaucht gais out fra the eest, and apperis in the  
 west, sa salbe alsa the cummyng of mannis sonne.  
 Job xxxix. d. <sup>28</sup> Quhare euir the body salbe, alsa the eglis salbe  
 Joel. ii. b. gaderit thiddire. <sup>29</sup> And anone eftir the tribulatioun  
 Mar. xiii. c. of tha dais the sonne salbe made mirk, and the  
 Luce. xxi. c. mone sal nocht gefe hir licht, and the sternis sal  
 fal fra heuen, and the virtues of heuenis salbe mouet.  
 Actis i. b. <sup>30</sup> And than the takin of mannis sonne sal appere  
 i. Tessa. iiii. in heuen: and than all kinredis of erde sal waile,  
 c. and thai sal se mannis sonn cummand in the cloudis  
 of heuen with mekile virtue and magestee. <sup>31</sup> And  
 he sal send his angelis with a trumpet and a gret  
 voce, and thai sal gadere his chosen fra the iiii  
 windis of heuen, fra the hiest thingis of heuenis to  
 Marc. xiii. d. the endis of thame. <sup>32</sup> And lere ye the parabile of

spo[ken] eft  
 a maner of  
 byword.  
 And is als  
 mekil as to  
 say as, Fra  
 that your  
 fleynng m...  
 be in dewe  
 tyme, for i  
 wynter it is  
 ewill trawe  
 ing. And  
 one the sab  
 baoth it is  
 forbyddin  
 the Jewis.

xxiv. 24. wonndris: *prodigia*. alsa the chosen: *etiam electi*.

25. I haue before said to you: *prædixi vobis*; RV., 'I have told you beforehand.'

26. in priuee places: *in penetralibus*; Rh., 'in the closets.'

27. fireflaucht: P., 'leit'; *fulgur*. in the west: P., 'in to the west'; *usque in occidentem*.

28. alsa, &c.: with P. omitting *illic*. Vg., *illic congregabuntur et aquilæ*.

29. salbe made mirk (P., derk): *obscurabitur*. virtues of heuenis: *virtutes celorum*.

30. kinredis: *tribus*. sal waile: *plangent*. mekile virtue: *virtute multa*.

31. trumpet: P., 'trumpe'; *tuba*. of heuen: so in most MSS. of Wy., but not in P. or Vg. fra the hiest thingis of heuenis, &c.: *a summis celorum usque ad terminos eorum*.

a fig tre. Quhen now his branche is tendire, and the leeuës ar sprungin, ye wate that somere is nere; <sup>33</sup> Sa and ye, quhen ye se al thir thingis, wit ye that it is nere in the yettis. (a) <sup>34</sup> Trewlie I say to you, for this generatioun sal nocht pas, til alle thingis be done. <sup>35</sup> Heuen and erde sal passe, bot my wordis sal nocht passe. <sup>36</sup> Bot of that ilk day and hour na man watis, nouthir angels of heuenis, bot the fadere allane. <sup>37</sup> Bot as it was in the dais of Noe, sa salbe the cummyng of mannis sonne. <sup>38</sup> For as in the dais before the gret flude thai war etand and drinkand, weddand and takand to wedding, til into the day that Noe entirit into the schip, <sup>39</sup> And thai knew . . . d. nocht till the gret flude come, and tuke al men; sa salbe the cummyng of mannis sonn. <sup>40</sup> Than ij salbe in a feeld; aan salbe takin, and ane vthir left. <sup>41</sup> Ij wemen salbe grindand in a querne; aan salbe takin, and ane vther left: ij in a bed; that aan salbe takin, and that vthir left. <sup>42</sup> And tharfore wake ye; for ye wate nocht in quhat hour the Lord sal cum. <sup>43</sup> Bot wit ye this, that gif the husbandman

Luc. xxi. d.

Esay. xl. a.  
and li. b.  
Actis i. a.Gene. vii. b.  
Luc. xvii. c.

. . . d.

F. 29 r.

Math. xxv.  
a.

Mar. xiii. d.

(a) Before *yettis*, *g* deleted.

xxiv. 32. **Quhen now his branche**: P., 'Whanne his braunche is now tendir'; *cum jam ramus*. **sprungin**: *nata*.

33. **Sa and ye**: *Ita et vos*. **yettis**: P., 'jatis'; *januis*.

34. **for**: *quia*. **til alle thingis**: so P., overlooking *hæc*. Vg., *donec omnia hæc fiant*.

38. **gret flude**: so P., 'greet flood,' and similarly in ver. 39; but Vg., *diluvium*, without addition. **takand to wedding**: *nuptui tradentes*; Rh., 'giving to marriage.' **til into the day**: P., 'to that dai'; *usque ad illum diem*. **into the schip**: *in arcam*.

40. **aan . . . ane vthir**: *unus . . . unus*.

41. **grindand in a querne**: P., 'gryndynge in o queerne'; *molentes in mola*. **ij in a bed**, &c.: so P., 'tweyn in a bedde,' &c. St., Sixt. read this clause, but Clem. omits it.

42. **And**: added by Nis., and erroneously. P., 'Therfor wake.' Vg., *Vigilate ergo*.

43. **husbandman**: *paterfamilias*.

Luc. xii. d. wist in quhat hour the thief war to cum, certis he  
 Apoc. xvi. c. wald wake, and suffir nocht his hous to be vndir-  
 mynet. <sup>44</sup>Tharfor be ye reddy: for in quhat hour  
 Math. xxv. ye gesse nocht mannis sonn sal cum. ¶ <sup>45</sup>Quha  
 b. gessis thou is a trew seruand and a prudent, quham  
 his lord ordanit on his meynye to gefe thame mete  
 Apoc. xvi. c. in tyme? <sup>46</sup>Blessit is that seruand quham his lord  
 quhen he sal cum sal fynd sa doand. <sup>47</sup>Trewlie I  
 say to you, fore on al his gudis he sal ordane him.  
<sup>48</sup>Bot gif that ilk euile seruand say in his hart, My  
 lord taries to cum; <sup>49</sup>And beginnis to smyte his  
 euenseruandis, and to ete and drink with drunken  
 men; <sup>50</sup>The lord of that seruand sal cum in the  
 day quhilk he hopes nocht, and in the hour that  
 he knawis nocht, (a) <sup>51</sup>And sal depart him, and put  
 his part with ypocritis: thar salbe weping and grin-  
 nyng of teethe.

## xxv chap.

✠ Than the kingdome of heuenis salbe like to ten  
 virginis, the quhilk tuke ‡ thare lampis, and went out  
 aganes the spouse and the spouses. <sup>2</sup> And v of thame

‡ Their  
 lampes) Thir  
 lampes with

(a) *nocht* added above line.

xxiv. 43. *certis*: so P.; *utique*. *vndirmynet*: *perfodi*.

44. *be ye reddy*: P., 'be 3e redi'; but Vg., *et vos*, &c. Rh.,  
 'be you also ready.' *ye gesse nocht*: P., '3e gesse not';  
*nescitis*.

45. *on his meynye*: P., 'on his meynye'; *super familiam suam*.

48. *taries*: *moram facit*.

49. *euenseruandis*: P., 'euen seruauantis'; *conservos*.

51. *depart him*: *dividet eum*; Rh., 'divide him.' AV., 'cut  
 him asunder.' *and put his part*: *partemque ejus ponet*.  
*grinnyng*: *stridor*. Cf. viii. 12, 'girnyng'; xxii. 13, 'grinding.'

xxv. 1. *the quhilk*: P., 'whiche.' *aganes*: *obviam*. *the*  
*spouse and the spouses*: P., 'the hosebonde and the wijf'; *sponso*  
*et sponsa*. Wy., 'the spouse or husbonde and the spousesse or  
 wijf.'

out oyle, ar  
gud werkis  
without  
faith. Al  
sick moun of  
neid slokin  
and gang  
out. The  
oyle in the  
wesellis is  
ane steadfast  
faith that did  
sic werkes as  
continew,  
and ar allowed  
in the sycht  
of God. Bot  
like as heir,  
nane gaif  
oyle to an-  
other.  
Ewin sua  
moun euiry  
man beleif  
for himself,  
and nocht  
traist to a  
nother  
mannis  
faith.

war fules, and v prudent. <sup>3</sup> Bot the v fules tuke thare lampis, and tuke nocht oile with thame; <sup>4</sup> Bot the v prudent tuke oile in thare veschels with thare lampis. <sup>5</sup> And quhile the spouss taret, al thai nappit and slepit. <sup>6</sup> Bot at mydnycht a crie was made, Lo, the spouse cummis; ga ye out to meet him. <sup>7</sup> Than al tha virginis raise vp, and arayit thare lampis. <sup>8</sup> And the fules said to the wise, Gefe ye to vs of your oile; for our lampis ar sloknyt. <sup>9</sup> The prudent ansuerde and saide, Or perauenture it suffice nocht to vs and to you: ga ye rather to men that sellis, and by to you. <sup>10</sup> And quhile thai went for to by, the spouse com; and tha that war reddy entirit with him to the weddingis: and the yet was closet. <sup>11</sup> And at the last the vthir virginis come, and said, Lord, Lord, opin to vs. <sup>12</sup> And he ansuerde and said, Trewlie I say to you, I knaw you nocht. <sup>13</sup> Tharfor wake ye; for ye knaw nocht the day na the hour. ✠  
✠<sup>14</sup> For as a man that gais in pilgrimage callit his seruandis and betuke to thame his gudes. <sup>15</sup> And to aan he gaf v talentis, to ane vthir ij, and to ane vthir

Marc. vii. b.  
Luc. vi. e.  
Math. xxiii.  
d.  
Marc. xiii. d.  
Luc. xii. d.  
and xxi. d.  
Marc. xiii. d.

xxv. 4. **the v prudent**: P., 'the prudent,' rightly omitting 'fyve.' Vg., *prudentes vero*.

5. **the spouss taret**: P., 'the hosebonde tariede'; *moram . . . faciente sponso*. **nappit and slepit**: *dormitauerunt . . . et dormierunt*.

6. **crie was made**: *clamor factus est*. **the spouse**: here P. also has 'spouse,' and again in ver. 10.

7. **arayit**: P., 'araieden'; *ornauerunt*.

8. **ar sloknyt**: P., 'ben quenchid'; *extinguuntur*.

9. **or**: P., 'lest'; *ne*. **by to you**: *emite vobis*.

10. **to the weddingis**: *ad nuptias*. **yet was closet**: P., '3ate was schit'; *clausa est janua*.

11. **And at the last the vthir**: Vg., *novissime vero veniunt et relique*. P. and Nis. disregard *et*. Wy., 'Sothely . . . also.'

12. **And**: so P.; but Vg., *at*. **Trewlie, &c.**: Abp. Ham. (p. 25), 'Veralie I say to yow I ken yow nocht.'

13. **wake ye**: *vigilate*.

14. **that gais in pilgrimage**: Wy., 'goynge fer in pilgrimage'; *peregre proficiscens*. Rh., 'going into a strange country.'

F. 29 v.  
Luc. xix. . . . aan ; to ilk eftir his avne virtue ; and went furth anon.  
16 And he that had tane v besandis went furth and  
wroucht in thame, and wan vthir v. 17 Also he that  
had tane ij wan vthir ii. 18 Bot he that had tane aan  
yede furth and deluit into erde, and hid the money of  
his lord. 19 Bot eftir lang tym the lord of tha seruandis  
com, and reknyt with thame. 20 And he that had tane  
v besandis com and broucht vthir v, and saide, Lord,  
thou betuke to me v besandis ; lo, I haue gottin atoure  
vthir v. 21 His lord said to him, Wele be, thou gude  
seruand and faithfull ; for on few thingis thou has bene  
faithfull, I sall ordane thee on mony thingis : entir  
thou into the joy of thi lord. 22 And he that had tane  
ij talentis com and said, Lorde, thou betuke to me ij  
talis : lo, I haue won atoure vthir ij. 23 His lord said  
to him, Wele be, thou gude seruand and trew ; for on  
few thingis thou has bene trew, I sal ordane thee on  
mony thingis : entir thou into the joy of thi lord. 24  
Bot he that had tane aa besand com and said, Lord,  
I wate thou art ane hard man, thou scheris quhare thou  
has nocht sawin, and thou gaderis togiddire quhare thou

xxv. 15. his avne virtue: P., 'his owne vertu'; *propriam virtutem*. Rh., 'his proper faculty.' AV., 'his several ability.'

16. *besandis*: P., 'besauntis'; *talenta*. In the previous verse both have 'talentis.'

17. **Alsa he**: P., 'Also and he,' &c. Clem., *similiter et*. Rh., 'Likewise also.' WW. omit *et*.

18. **deluit into erde:** P., 'dalf in to the erthe'; *fodit in terram.*

20. **besandis**: P., 'besauntis.' See ver. 16. **I haue gottin  
atoure**: P., 'Y haue getun aboute'; *superlucratus sum*.

21. **Wele be :** *euge.*      **faithfull . . . faithfull :** *fidelis . . . fidelis ;* P., 'trewe . . . trewe.' A rare instance of Nis. deserting P. without reason.      **on :** *super.*

22. **talentis**: P., 'besauntis'; *talenta*. Again Nis. fails to follow P. **won atoure**: P., 'wonnen ouer.' Vg., *lucratus*.

23. **trew . . . trew**: so P. here.

24. **scheris**: P., 'repist'; *metis*.

has nocht (*a*) spredde on breed ; <sup>25</sup> And I dreding, went and hid thi besand in the erd ; lo, thou has that that is thin. <sup>26</sup> His lord ansuerd and said to him, Euile seruand and slaw, wist thou that I schere quhare I sew nocht, and gaderit to giddir quhare I spred nocht on breed ; <sup>27</sup> Tharfor it behuivit thee to betak my money to changeris, that quhen I com I suld haue resauet that that is myn with vsuris. <sup>28</sup> Tharfore tak away fra him the besand, and gefe ye to him that has ten besandis. <sup>29</sup> For to euiry man that has men sal gefe, and he sal encesse ; bot fra him that has nocht, alsa that that it semes that he has salbe tane away fra him. <sup>30</sup> And cast ye out the vnprofitable seruand into vtirmaire mirknessis : thare salbe weping (*b*) and grinding of teeth. ✠ <sup>31</sup> Quhen mannis sonne sal cum in his maieste, and al his angels with him, than he sal sit on the seet of his maiestee : <sup>32</sup> And al folkis salbe gaderit before him ; and he sal depart thame in twa, as a schepherd departis scheep fra kiddis : <sup>33</sup> And he sal set the scheep on his richt half, and the kiddis on the left half. <sup>34</sup> Than the king sal

Math. xiii. b.

Mar. iii. c.

Luc. viii. b. and xix. c.

Math. xiii. f.

Luc. xiii. c.

ii. Tessa. i. b.

Ezech. xxiii.

(*a*) *nocht* added in margin.(*b*) *weting*, MS.xxv. 24. *spredde on breed* : P., 'spred abroad' ; *sparsisti*.26. *slaw* : Wy., P., 'slove' ; *piger*. Rh., 'slothful.' *schere* : P., 'repe' ; *meto*.27. *to changeris* : *numulariis* ; Rh., RV., 'bankers.' *that quhen I com* : Vg., *et veniens*. *resauet that* : Vg., *recepissem utique*, &c. ; here P. also passes by *utique*. Wy., 'shulde haue resceyued forsothe.' *with vsuris* : so P. ; *cum usura*.29. *sal encesse* : *abundabit*.30. *vtirmaire mirknessis* : P., 'vtmer derknessis' ; *tenebras exteriores*. *grinding* : P., 'gryntyng' ; *stridor*.31. *seet* : P., 'sege' ; *sedem*.32. *depart thame in twa* : P., 'departe hem atwynne' ; *separabit eos ab invicem*.33. *on his richt half . . . on the left half* : *a dextris suis . . . a sinistris*.

F. 30 r. say to thame that salbe on his richt half, Cum, ye  
 Math. xx. c. the blessit of my fader, tak in possessioun the kingdom  
 Esay. lviii. b. made reddi to you fra the making of the warlde: <sup>85</sup> For  
 Eze. xviii. a. I hungrit, and ye gafe me to ete; I threstit, and ye gafe  
 me to drink; I was herbriles, and ye herbriet me;  
 Ecclesi. vii. <sup>86</sup> Naket, and ye keuerit me; seke, and ye vesiet me;  
 d. I was in presoun, and ye com to me. <sup>87</sup> Than just men  
 ii. Thy. i. c. sal ansuere to him, and say, Lord, quhen saw we thee  
 hungrie, and we fed thee? threstie, and we gafe to thee  
 drink? <sup>88</sup> And quhen saw we thee herbriles, and we  
 herbriet thee? or naket, and we heelit thee? <sup>89</sup> Or  
 quhen saw we thee seek, or in presoun, and we com to  
 thee? <sup>40</sup> And the king answering sal say to tham,  
 Trewlie I say to you, als lang as ye did to aan of thire  
 Psal. vi. b. my leest brethir, ye did to me. <sup>41</sup> Than the king sal say  
 Math. vii. b. also to thame that salbe on his left half, Departis fra me,  
 Luc. xiii. c. ye cursit, into eurlasting fire, that is made reddy to the  
 Esay. xxx. f. deuile and his angels: <sup>42</sup> For I hungrit, and ye gafe  
 nocht me to ete; I threstit, and ye gafe nocht me to  
 drink; <sup>43</sup> I was herbriles, and ye herbriet nocht me;  
 Dani. vii. b. naket, and ye keuerit nocht me; seke, and in prisoun,  
 Apoc. xix. d. and xx. c. and ye visitit nocht me. <sup>44</sup> Than thai sal ansuere to  
 him and sal say, Lorde, quhen saw we thee hungrie, or

xxv. 34. **Cum, ye**: Abp. Ham. (p. 257), 'Cum ye blissit servandis of my fater, possesse the kingdome quhilk is ordanit for yow afore the begynning of the warld.'

35. **herbriles**: P., 'herboreles'; *hospes*. **ye herbriet me**: *collegistis me*; Wy., 'gederiden, or herberden, me.'

36. **ye keuerit**: P., '3e hiliden'; *cooperuistis*. Compare vv. 38 and 43. **vesiet**: P., 'visitiden'; *visilastis*.

38. **heelit**: P., 'hiliden,' as in ver. 36; *cooperuimus*.

41. **sal say**: Abp. Ham. (p. 34), 'He sall say to all thame that salbe found on his left hand that day, depart fra me, ye cursit creaturis, into everlasting fyre, quhilk is preparit to the devil and his angels.'

43. **keuerit**: P., 'keuerden.' Wy., 'couereden.' Vg., *cooperuistis*, as before.

44. **Than thai sal, &c.**: P., 'Thanne and thei schulen.' Vg., *tunc respondebunt ei et ipsi*. Nis. disregards *et*=also.

threstie, or herbriles, or naket, or seke, or in prisonn,  
and we seruit nocht to thee? <sup>45</sup> Than he sal ansuere Zacha. ii. a.  
to thame, and say, Trewlie I say to you, how lang ye Luce. xxii. a.  
did nocht to aan of thire leest, nouthir ye did to me.  
<sup>46</sup> And thir sal ga into eurlasting turment; bot the Johan. xviii.  
iustmen sal ga into eurlasting life. a. ¶

## xxvi chap.

Ande it was done, quhen Jesus had endit al thir Marc. xiii.  
wordis, he said to his discipilis, <sup>2</sup> Ye wate that eftir a.  
ij dais pasche salbe made, and manniss sonne salbe Luc. xxii. a.  
betakin to be crucifiet. <sup>3</sup> Than the princis of (a) preestis Johan. xviii.  
and the eldermen of the pepile war gaderit into the a.  
hall of the prince of preestis, that was saide Caiphas, Johan. xi. e.  
<sup>4</sup> And made a consale to hald Jesu with gile, and sla.  
<sup>5</sup> Bot thai said, Nocht in the haliday, or perauenture  
noise war made in the pepile. <sup>6</sup> And quhen Jesus was Mar. xiii. a.  
in Bethanie, in the hous of Symon, leprouse, <sup>7</sup> A Luc. vii. d.  
woman that had a boist of alabastre of precious onye- Joh. xii. a.  
ment, com to him, and sched out on the heid of him

(a) After of, preist deleted.

xxv. 45. of thire leest: Vg., *de minoribus his*.

46. iustmen sal ga: P., 'schulen go.' Vg., *justi autem in vitam*, &c., not repeating *ibunt*. Wy., 'forsothe the just men in to euere lastinge lyf.' Abp. Ham. (p. 176), 'Ye wyckit sal pas to the paynis eternal, bot the rycheous sall pas to the lyfe eternal.'

xxvi. 2. pasche salbe made: *pascha fiet*. salbe betakin: *tradetur*.

3. prince of preestis: *princeps sacerdotum*. was saide Caiphas: P., 'was seid Cayfas'; *dicebatur Caiphas*.

4. made a consale: *consilium fecerunt*. and sla: so Wy., 'and slea'; but P., 'and sle him.' Vg., *et occiderent*.

5. noise war made: *tumultus fieret*.

6. Symon, leprouse: Wy., P., 'Symount, leprous.'

7. a boist of alabastre: P., 'a box of alabastre'; *alabastrium*. onyement: P., 'oynement.' sched out: P., 'schedde out'; *effudit*.

- F. 30 v. resting. <sup>8</sup> And disciplis seand, had disdeyn, and said, Quharto this tinsale? <sup>9</sup> For it mycht be sald
- Deut. xv. a. for mekile, and be gevin to pure men. <sup>10</sup> Bot Jesus knew, and said to thame, Quhat ar ye hevvy to this woman? for scho has wrochte in me ‡ a gude werk. <sup>11</sup> For ye sal euir haue pure menn with you; bot ye sal nocht algatis haue me. <sup>12</sup> This woman sending this oynement into my body, did to bery me. <sup>13</sup> Trewlie I say to you, quhare euir this euangel salbe prechit in al the world, it salbe said that scho did this in mynde of him. <sup>14</sup> Than aan of the xii, that was callit Judas Scarioth, went furth to the princis of preestis, <sup>15</sup> And said to thame, Quhat will ye (a) gefe to me, and I sal betak him to you? And thai ordanit to him xxx pennyis of siluer. <sup>16</sup> And fra that tyme he soucht oportunittee to betray him. <sup>17</sup> And in the first day of therf laues the disciplis com to Jesu,
- Mar. xiii. b. ‡ A gud werke) H  
Luc. xxii. a. thai that l  
Johan. xiii. a. eyenne to s  
may se the  
faith, fait  
only by a  
probatioun  
of God,  
makis the  
werk gud:  
for all nati  
rall reason  
wald haue  
condampn  
the werk  
Mary Ma  
daleyne,  
the apost  
lis did in  
weray dei  
for these a  
treuly the  
best werki  
quhilk na  
mann  
knawiss b  
gud thai b
- Marc. xiii. b. Mar. xiii. b.  
Luc. xxii. a. Luc. xxii. a.  
Johan. xiii. a. Johan. xiii. a.

(a) ye not in MS.

xxvi. 7. resting: *recumbentis*.

8. had disdeyn: *indignati sunt*. tinsale: P., 'loss.'

10. Bot Jesus knew: *sciens autem Jesus, dixit*, &c. Quhat ar ye hevvy: Wy., 'heuy, or sory'; *quid molesti estis*.

11. ye sal euir haue: *habebitis*, with St.; but Clem., *habetis*. algatis: so Wy., P.; *semper*.

12. sending: Vg., *mittens enim*. did to bery me: Wy., 'made for to birye me'; *ad sepeliendum me fecit*.

13. euangel: P., 'gospel.' it salbe said that scho did this in mynde of him: so P., 'that sche dide this in mynde of hym.' Vg., *dicetur et quod hæc fecit in memoriam ejus*. Rh., 'that also which she hath done shall be reported for a memory of her.' Besides misunderstanding the sense of the passage, P., followed by Nis., as usual overlooks *et*. Wy., awkwardly, 'it schal be seide and that this womman dide, in to mynde of hym.'

15. pennyis of siluer: P., 'pens [some MSS., pens] of siluer'; *argenteos*. Wy., 'platis of seluer.'

17. therf laues: P., 'therf looues'; *azymorum*. Rh., 'the azymes.' Therf=unleavened, is not in Jamieson, and perhaps is here adopted from Purvey for want of any appropriate Scottish term. See I Cor. v. 7, where 'therf' occurs in both P. and Nis., but Wy. adds a gloss, '3e ben therf, or withoute sour thing.'

and said, Quhare will thou we mak reddy to thee to ete pasche? <sup>18</sup> Jesus said, Ga ye into the citee to sum man, and say to him, The maister sais, my tyme is nere; at thee I mak pasche with my disciplis. <sup>19</sup> And the disciplis did as Jesus commandit to thame; and thai made the pasche reddie. <sup>20</sup> And quhen euentide was cummyn, he sat to mete with his disciplis. <sup>21</sup> And he said to thame as thai ete, Treulie I say to you, that aan of you sal betray me. <sup>22</sup> And thai, full sarie, began ilk be thaim sel to say, Lord, quhethir I am? <sup>23</sup> And he ansuerde and said, He that puttis with me his hand in the platere (a) sal betray me. <sup>24</sup> Forsuthe mannis sonn gais as it is writin of him: bot wa to that man be quham mannis sonn salbe betrayit; it war gude to him gif that man had nocht bene borne. <sup>25</sup> Bot Judas, that betraiet him, ansuerd, sayande, Maistir, quhethir I am? Jesus ansuerd to him, Thou has saide. ¶ <sup>26</sup> And quhen thai soupet, Jesus tuke brede, and blessit, and brak, and gafe to his disciplis, and said, Tak ye, and ete ye; this is my body. <sup>27</sup> And he tuke the cup, and did thankngis, and gafe to thame, and said, Drink ye al herof: <sup>28</sup> This is my blude of the new testament, quhilk salbe sched for mony into

Marc. xiii.  
c.  
Luc. xxii. b.  
Johan. xiii.  
c.

Marc. xiii.  
c.  
Luc. xxii. b.  
Johan. xviii.  
a.  
i. Cor. xi. c.

(a) After *platere*, *sas* deleted.

xxvi. 18. **Jesus said**: so P., overlooking *at*; but Wy., 'And Jhesus seith.' **to sum man**: *ad quemdam*. **at thee**: so Wy., P.; *apud te*.

20. **with his disciplis**: P., 'with hise twelue disciplis'; so Vg., *cum duodecim disc.*

22. **ilk be thaim sel**: P., 'ech bi hym silf'; *singuli*. **quhethir I am**: *numquid ego sum?*

23. **sal betray me**: Wy., 'this shal bitraye me'; *hic me tradet*.

25. **Jesus ansuerd**: P., 'Jhesus seide'; Vg. and most MSS., *ait*, omitting *Jesus*.

26. **And quhen thai soupet**: P., 'And while thei soupeden'; *cenantibus autem eis*. Wy., characteristically, 'Forsot he hem soupynge.'

27. **did thankngis**: *gratias egit*.

remissioun of synnis. <sup>29</sup> And I say to you, I sal nocht drink fra this tyme of this kynd of wyne, til into that day quhen I sal drink it new with you in the kingdom of my fader. <sup>30</sup> And quhen the ympnne was said, thai went out into the hill of Olyuet. <sup>31</sup> Than Jesus said to thame, Al ye sal suffir sclander in me this nycht: for it is writin, I sal smyte the schep herd, and the schepe of the flok sal be scattirit. <sup>32</sup> Bot eftir that I sal rijse agane, I sal ga before you into Galilee. <sup>33</sup> Petir ansuerd and said to him, Thouche al salbe sclanderit in thee, I sal neur be sclanderit. <sup>34</sup> Jesus said to him, Treulie I say to thee, for in this nycht, before the cok craw, thrijshe thou sal deny me. <sup>35</sup> Petir said to him, Ye, thoche it behufe that I dee with thee, I sal nocht deny thee. And sic lik al the discipilis said. ¶ <sup>36</sup> Than Jesus com with tham into a toвне that is said Gethsemany, and he said to his discipilis, Sitt ye here, quhil I ga thiddir and pray. <sup>37</sup> And quhen he had takin Petir and ij sonnys of Zebedee, he began to be hevvy and sarie. <sup>38</sup> Than he said to thame, My saule is soroufull, on to the deide; abide

... c. xiii. d.  
 . . . ii. c.  
 F. 31 r.  
 Johan. xviii. a.  
 Zach. xiii. b.  
 Math. xxvi. f.  
 Marc. xiii. d.  
 Johan. xvi. d.  
 Actis i. a.  
 Mar. xiii. c.  
 Luc. xxii. c.  
 Johan. xiii. d.  
 Marc. xiii. d.

xxvi. 29. of this kynd of wyne: Wy., P., 'of this fruyt of the vyne'; *de hoc genimine vitis*. It appears as if Nis. or his copy of Purvey had read here *genere* for *genimine*, but there is no trace of such a reading in the MSS. quoted by WW. or FM. Compare Mark xiv. 25. til into that day: P., 'in to that dai,' omitting 'til'; *usque in diem illum*.

30. the ympnne: so P. Wy., 'an ympne, or heriynge.' hill of Olyuet: Wy., P., 'Mount of O.'; *montem Oliveti*.

31. said: but Vg., *dicit*.

35. Ye, thoche it behufe: Vg., *Etiamsi oportuerit*. Wy., 'And ȝif,' &c. And sic lik al: P., 'Also alle'; *Similiter et omnes*. Wy., 'Also and alle.'

36. a toвне: Wy., P., 'a toun.' Rh., 'a village'; *villam*. Gethsemany: Wy., 'Gessemanye.' P., 'Jessamanye.'

37. be hevvy and sarie: *contristari et maestus esse*; Wy., 'be distourblid, or heuy, and sory in herte.'

38. on to the deide: P., 'to the deeth'; *usque ad mortem*. Abp. Ham. (p. 152), 'My saule is sarie and sad evin to the dede.'

ye here, and wake ye with me. <sup>39</sup> And he yede furth Johan. xii. c.  
 a litil, and fel down on his face, praying, and saying,  
 My fader, gif it is possibile, passe this cup fra me; Luc. xxi. c.  
 neurtheles nocht that I will, bot as thou will. <sup>40</sup> And  
 he com to his discipilis, and fand thame sleping, and  
 he said to Petir, Sa, quhethir ye mycht nocht aan  
 hour wake with me? <sup>41</sup> Wake ye, and pray ye, that ye  
 entire nocht into temptatioun: for the spirit is reddie, Gala. v. c.  
 bot the flesch is seek. <sup>42</sup> Eftir the secund tyme, he  
 went and prayit, saying, My fader, gif this cup may  
 nocht passe, bot that I drink it, thi wil be done. <sup>43</sup> And  
 eftsone he com and fand thame slepand; for thar een  
 war hevyyt. <sup>44</sup> And he left thame, and went eftsone,  
 and prayit the thrid tyme, and said the sammyn word.  
<sup>45</sup> Than he com to his discipilis, and said to thame,  
 Slepe ye now, and rest ye; lo, the hour has nerit, and  
 mannis sonn salbe betakin into the handis of synnars.  
<sup>46</sup> Rijse ye, go we; lo, he that sal betak me is neire.  
<sup>47</sup> Yit quhile he spak, lo, Judas, aan of the xij, com, Marc. xiii. e.  
 and with him a gret cumpany with suerdis and bastonns, Luc. xxii. d.  
 send fra the princis of prestis and fra the eldermen of Johan. xviii. a.  
 the pepile. <sup>48</sup> And he that betrayit him gafe to thame  
 a taken, and said, Quham euir I kisse, he it is; hald  
 ye him. <sup>49</sup> And incontinent he com to Jesu, and said,  
 Haile, maistire; and he kissit him. <sup>50</sup> And Jesus said  
 to him, Freende, quharto art thou cummyn? Than thai

xxvi. 39. **passe this cup**: *transeat . . . calix iste.* **nocht that I will**: P., 'not as Y wole'; *non sicut ego volo.*

40. **Sa, quhethir ye mycht nocht**: P., 'So, whethir,' &c. Clem., *Sic non potuistis.* Hent., *Sic? non,* &c. Rh., 'Even so? Could you not.'

41. **is seek**: *infirmus*; Wy., 'seik, or unstable.'

43. **slepand**: but above, ver. 40, 'sleping.' Cf. ver. 39: praying, saying. **thar een**: P., 'her iȝen.' **war hevyyt**: P., 'weren heuyed'; *gravati sunt.* Wy., 'weren greued.'

47. **bastonns**: Wy., P., 'battis'; *fustibus.*

48. **I kisse**: P., 'Y schal kisse': *osculatus fuero.*

49. **incontinent**: P., 'anoon'; *confestim.*

- com neire, and laid handis on Jesu, and held him.  
<sup>51</sup> And, lo, aan of thame that war with Jesu strauchte  
 out his hand, and drew out his swerd, and smate a  
 F. 31 v. seruand of the prince of preestis, and cuttit of his eire.  
<sup>52</sup> Than Jesus said to him, Turn thi suerd into his  
 Genis. ix. a. place; for ‡ al that takis suerd sal perische be suerd.  
 Ezech. xi. b. <sup>53</sup> Quhether gessis thou that I may nocht pray my fader,  
 Apoc. xiii. b. and he sal gefe to me now ma than xij ‡ legiouns of  
 angels? <sup>54</sup> How than sal the scripturis be fulfillit, for  
 Luc. xxiii. d. sa it behuves to be done? <sup>55</sup> In that hour Jesus said  
 Mar. xiv. f. to the pepile, As to a theeff ye haue gaan out with  
 Luc. xxii. d. suerdis and bastonns to tak me. Day be day I sat  
 amang you and taucht in the tempile, and ye held me  
 Essay. lii. nocht. <sup>56</sup> Bot al this thing was done, that the Scripturis  
 of prophetis suld be fulfillit. Than al the discipilis fled,  
 Psal. xxi. a. and left him. <sup>57</sup> And thai held Jesu and led him to  
 and lxix. Caiphaz the prince of preestis, quhare the scribes and  
 Math. xxv. c. Phariseis and elder men of the pepile war cummyn  
 Marc. xiii. f. togiddire. <sup>58</sup> Bot Petir followit him on fer into the  
 Johan. xviii. b. hall of the prince of preestis, and he went in and sat  
 with the seruandis to se the end. <sup>59</sup> And the prince  
 Mar. xiiii. f. of prestes (a) and al the counceile soucht fals witnessing  
 Actis vi. b.

† All that  
 takis suerd,  
 Heir dois o  
 Saluoir con  
 ferme the  
 temporal  
 sueird, sa  
 that quha-  
 euir vses it,  
 except he b  
 anne ordin-  
 ate officer o  
 the same, fe  
 the pwnysl  
 ment of ewi  
 doers, he  
 takis the  
 rowmme of  
 God vpon  
 him, and is  
 sedicius.

† Legions)  
 Legioun  
 efter sum  
 mens  
 rekenynge  
 a noumbre  
 sex thousan  
 sex hundred  
 lxvi.

(a) *prestes* corr. out of *prince*.

xxvi. 51. *strauchte out*: P., 'streichte out'; *extendens*. *drew*: P., 'drou3.' *cuttit of*: P., 'kitte of'; *amputauit*.

52. *al that takis suerd*: Abp. Ham. (p. 87), 'He that takis the sweirde sall pereis with the sweirde.'

53. *Quhether gessis thou*: *An putas*. Abp. Ham. (p. 155), 'Thinkis thou that I can nocht pray my father, and he sal send me mair than xii thousand legionis of angellis?'

54. *for sa it behuves*: so Wy., P., 'for so,' &c. Vg., *quia sic oportet*. Rh., 'that so,' &c.

55. *bastonns*: P., 'battis,' as in ver. 47.

56. *fled, and left him*: *relicto eo fugerunt*; Wy., 'fledden, hym forsaken.'

58. *followit him on fer*: P., 'swede him afer.' *the hall*: *atrium*.

aganis Jesu, that thai sulde tak him to the deid;

<sup>60</sup> And thai fand nocht, quhen mony fals witnessis war cummyn. Bot at the last ij fals witnessis com, <sup>61</sup> And saide, This said, I may destroy the tempile of God, and eftir the thrid day big it agane. <sup>62</sup> And the prince

Joh. ii. c.

of preestis raase, and said to him, Ansueris thou nathing to tha thingis that thir witnessis aganes thee? <sup>63</sup> Bot

Marc. xiii.  
8.  
Luc. xxii. e.

Jesu was still. And the prince of preestis said to him, I coniure thee be leving God that thou say to vs gif thou art Crist, the sonn of God. <sup>64</sup> Jesu said to him, Thou has said: neuirtheles, I say to you, fra

Johan. vi. g.

hyne furth ye sal se manniss sonn sitting at the richt half of the virtue of God, and cummyng in the cloudis of heuen. <sup>65</sup> Than the prince of preestis to rent his

Actis i. b.  
and vii. g.

clathes, and said, He has blasphemyt; quhat nede haue we yit to witnessis? lo, now ye haue herde blasphemy. <sup>66</sup> Quhat semes to you? And thai ansuerde

Mar. xviii.  
8.  
Luc. xxii. e.

and said, He is guilty of deid. <sup>67</sup> Than thai spittit into his face, and smate him with buffettis; and vtheris gafe strakis with the palmes of thare handis, <sup>68</sup> And

Leui. xxiii. e.  
Esay. i. b.  
Johan. xviii.  
c.

said, Thou art Crist, arede to vs, quha is he that smate thee? <sup>69</sup> Ande Petir sat without in the hall:

xxvi. 59. **sulde tak him to the deid**: P., 'schulden take hym to deeth'; *cum morti traderent*.

60. **quhen**: P., 'whanne'; *cum*. Rh., 'whereas.'

61. **I may destroy**: *possum destruere*. **big it agane**: P., 'bilde it aȝen'; *re edificare*.

63. **was still**: so P.; *tacebat*.

64. **fra hyne furth**: *amodo*; Rh., 'hereafter.' **the virtue of God**: *virtutis Dei*.

65. **to rent**: P., 'to-rente'; *scidit*. **quhat nede haue we yit to witnessis?** *quid adhuc egemus testibus?*

67. **gafe strakis with the palmes of thare handis**: P., 'ȝauen strokis with the pawme of her hondis in his face'; *palmas in faciem ejus dederunt*. Nis. omits 'in his face.'

68. **arede to vs**: so P.; Wy., 'prophecie to vs'; *prophetiza nobis*.

69. **the hall**: *atrium*, as in ver. 58. Wy. here, 'the porche.' Rh., 'the court.'

Marc. xliii. and a damycele com to him, and said, Thou was  
 8. Luc. xxii. d. with Jesu of Galilee. <sup>70</sup> And he denyit before al men,  
 Johan. xviii. b. and said, I wate nocht quhat thou sais. <sup>71</sup> And quhen  
 he yede out at the yet, an vthir damycele saw him,  
 and said to thame that ware thar, And this was with  
 Jesu of Nazarethe. <sup>72</sup> And eftsone he denyit with ane  
 athe, For I knew nocht the man. <sup>73</sup> And a litil eftir  
 F. 32 r. thai that stude com and said to Petir, Treulie thou  
 art of thame; for thi speche makis thee knowne.  
<sup>74</sup> Than he began to warie and to suere that he knew  
 Math. xxvi. c. nocht the man. And anon the cok crew. <sup>75</sup> And  
 Petir bethouchte on the word of Jesu, that he had said,  
 Before the cok craw, thrijsen thou sal deny me. And  
 he yede out, and wepit bittirly.

### The xxvii chapture.

Psal. ii. a. Bot quhen the morntide was cummyn, al the princis  
 Mar. xv. a. of preestis and the eldremen of the pepile tuke consale  
 Luc. xxiii. a. aganes Jesu that thai suld tak him to the deid. <sup>2</sup> And  
 thai led him bundin, and betuke to Pilate of Pounce,  
 Johan. xviii. d. justice. <sup>3</sup> Than Judas, that betrayit him, saw that he  
 Actis iii. b. was dampnet, he repentit, and brouchte agane the xxx<sup>d</sup>

xxvi. 69. **damycele**: P., 'damysel'; *ancilla*. **Thou was**:  
 so P., 'thou were'; but Vg., *Et tu eras*. Rh., 'thou also wast.'  
 Wy., 'And thou were.' **71. the yet**: *januam*.

**72. For I knew nocht**: so P.; *quia non novi*.

**73. thai that stude**: *qui stabant*. **Treulie thou**: Wy.,  
 'Treuly and thou'; *Vere et tu*. Rh., 'surely thou also.' **for**  
**thi speche**: so P., again disregarding *et*=even. Vg., *nam et*  
*loquela tua*. Wy., 'for whi and thy speche.' **makis thee**  
**knowne**: *manifestum te facit*; Rh., 'doth bewray thee.'

**74. to warie**: so P.; *delestari*.

xxvii. 1. **morntide**: P., 'morrowtid'; *mane*. **suld tak him**  
**to the deid**: *morti traderent*.

**2. betuke**: so P., 'betoken'; *tradiderunt*. Wy., 'betoken  
 hym.' **Pilate of Pounce**: so Wy., P.; *Pontio Pilato*. **justice**:  
 so P.; but Wy., 'meire, or chefiustice.' Vg., *præsidi*.

**3. he repentit**: *pœnitentia ductus*; Wy., 'led by penaunce, or  
 forthenkyng.' **xxx<sup>d</sup>**: P., 'threttpans'; *triginta argenteos*.

to the princis of prestis and to the eldermen of the pepile, <sup>4</sup> And said, I haue synnyt, betrayande richtful blude. And thai said, Quhat to vs? besee thee. <sup>5</sup> Ande quhen he had castin furth the siluer in the tempile, he passit furthe and yede and hangit him (a) withe a snare. <sup>6</sup> And the princis of prestis tuke the siluer, and said, It is nocht leefful to put it in the thesaurie, for it is the price of blude. <sup>7</sup> And quhen thai had takin consale, thai bochte with it the feeld of a pottare, into berying of pilgrimes. <sup>8</sup> Herfor that ilk feeld is callit, Achildemak (that is, a feeld of blude), til into this day. <sup>9</sup> Than that was fulfillit that was saide be the prophet Jeremye, sayand, And thai haue takin xxx<sup>d</sup>, the price of a man praisit, quham thai praisit of the childir of Israel, <sup>10</sup> And thai gafe thame into the feeld of a pottare, as the Lord has ordanit to me. <sup>11</sup> And Jesus stude before the domesman; and the justice askit him, and said, Art thou King of Jewis? Jesus ansuerd to him, Thou sais. <sup>12</sup> And quhen he was acusit of the princis of preestis and of the eldermen of the pepile, he ansuerde nathing. <sup>13</sup> Than Pilate sais to him, Heres thou nocht how mony witnessingis thai say aganes thee? <sup>14</sup> And he ansuerde nocht to him ony

ii. Reg. xvii. d.  
Actis i. c.

Jere. xxxii. b.  
Zach. xii. c.

Marc. xv. a.  
Luc. xxiii. d.  
Joh. xviii. d.

Essay. liii. b.

(a) *him* omitted in MS.

xxvii. 4. **richtful**: P., 'riȝtful'; *justum*. Wy., 'iust.' **Quhat to vs**: *Quid ad nos?* **besee thee**: P., 'bise thee'; *tu videris*.

5. **hangit him withe a snare**: P., 'hongide hym silf,' &c.; *se suspendit laqueo*. Wy., 'hangide hym with a grane, or a gnare.'

6. **the thesaurie**: Wy., P., 'the treserie'; *carbonam*.

7. **into berying of pilgrimes**: so P.; *in sepulturam peregrinorum*. Rh., 'to be a burying place for strangers.'

8. **Herfor**: *propter hoc*. **Achildemak**: P., 'Acheldemac,' with many MSS.; but Vg., *Haceldama*.

9. **xxx<sup>d</sup>**: as above, ver. 3. **the price of a man praisit** (P., *preysid*): *pretium appretiati*; Rh., 'the price of the priced.'

11. **the domesman**: so P.; *prasidem*. Wy., 'the meyre, or domysman.' See above, ver. 2. **the justice**: so P.; *prasēs*. **ansuerd**: P., 'seith'; *dicūt*.

Marc. xv. a. word; sa that the justice wonndrit gretlie. <sup>15</sup> Bot for a  
 Luc. xxii. b. solemmpne day the justice was wonnt to deliuer to the  
 Johan. xviii. c. pepile aan bundin, quham thai wald. <sup>16</sup> And he had  
 than a famouse man bundin, that was said Barabas.  
<sup>17</sup> Tharfor, Pilate said to thame quhen thai war togiddir,  
 Quham will ye that I deliuer to you? Quhethir Barabas,  
 or Jesu that is said Crist? <sup>18</sup> For he wist that be invy  
 thai betrayit him. <sup>19</sup> And quhile he satt for domesman,  
 his wif send to him, and said, Nathing to thee and to  
 that iustman: for I haue suffrit this day mony thingis  
 Marc. xv. a. for him be a visoun. <sup>20</sup> For suth the princis of prestis  
 and the eldermen counsalit the pepile that thai suld  
 F. 32 v. ask Barrabas, but thai suld destroy Jesu. <sup>21</sup> Bot and the  
 Luc. xxiii. d. justice ansuerd and said to thame, Quham of the twa  
 will ye that be deliuerit to you? And thai said, Barrabas.  
 Actis iii. b. <sup>22</sup> And Pilate said to thame, Quhat than sal I do of Jesu  
 Marc. xv. b. that is said Crist? All sais, Be he crucifijt. <sup>23</sup> The  
 justice sais to thaim, Quhat euile has he done? And  
 thai crijt maire, and said, Be he crucifijt. <sup>24</sup> And Pilate  
 seand that he profitit na thing, bot that the maire noise  
 was made, he tuke watir, and waischit his handis before  
 the pepile, and said, I am innocent of the blude of  
 this richtuise man; besee you. <sup>25</sup> And al the pepile

xxvii. 15. Bot for a solemmpne day: *per diem autem solenne.*  
 aan bundin: *unum vinctum.*

16. that was said: *qui dicebatur.*

19. for domesman: so P.; *pro tribunali.* Rh., 'in place of  
 judgment.' Nathing to thee and, &c.: *nihil tibi et justo illi.*

20. suld ask Barrabas: *ut peterent B.*

21. Bot and: P., 'but'; *autem.*

22. And Pilate said: P., more correctly, 'Pilate seith.' Vg.,  
*dicit illis Pilatus.* All sais: Clem. begins a new verse here.  
 The division adopted in the text is that of St., Hent., Rh., and AV.

23. Quhat euile: Vg., *quid enim mali.*

24. the maire noise was made: *magis tumultus fieret*; RV.,  
 'rather a tumult was arising.' he tuke watir: P. omits 'he';  
 Vg., *accepta aqua.* innocent: P., 'giltles.' Wy., 'innocent,  
 or gilltlesse.' besee you: P., 'bise 3ou'; *vos videritis.* See  
 above ver. 4.

ansuerde and said, His blude be on vs, and on our childir. <sup>26</sup> Than he deliuerit to thame Barrabas : bot he tuke to tham Jesu scourget to be crucifijt. ¶ <sup>27</sup> Than knychtis of the justice tuke Jesu in the tolbuthe, and gaderit to him al the cumpany of knychtis. <sup>28</sup> And thai tirvit him, and did about him a reid mantill. <sup>29</sup> And thai pletting a crowne of thornis and putt on his heid, and a reed in his richt hande; and thai knelit before him, and scornit, and said, Haile, king of Jewis. <sup>30</sup> And thai spittit on him, and tuke a reed, and smate his heid. <sup>31</sup> And eftir that thai had scornit him, thai vnclod him of the mantil, and thai clethit him with his clathes, and led him to crucifie. <sup>32</sup> And as thai yede out, thai fand a man of Cyrenen cummyng fra the toun, Symon be name; thai constreynyeit him to tak his croce. <sup>33</sup> And thai com into a place that is callit Golgotha, that is, the place of Caluarie. <sup>34</sup> And thai gafe him to drink wyne mext with galle; and quhen

Actis v. d.  
Mar. xv. b.  
Luc. xxiii. c.  
Johan. xix. a.

Mar. xv. b.  
Johan. xix. a.

Mar. xv. c.  
Luc. xxiii.

Johan. ix. b.

xxvii. 27. **knychtis of the justice** : P., 'knyztis,' &c.; *militēs presidis*. **in the tolbuthe** : P., 'in the moot [Wy., mote] halle'; *in pratorium*. Prompt., 'moote halle, *pratorium*.' **the cumpany of knychtis** : *cohortem*.

28. **tirvit him** : P., 'vnclodiden hym'; *exuentes eum*. **did about him a reid mantill** : *clamydem coccineam circumdederunt ei*.

29. **thai pletting a crowne** : *plectentes coronam*; P., 'thai foldiden a coroun.' An instance of Nis. departing from Purvey's construction, though probably 'pletting' is here a mere slip of the pen for 'plettit.' **and putt on his heid** : P., 'and putten on his heed'; *posuerunt super caput ejus*. **a reed** : P., 'rehed'; *arundinem*. **scornit** : erroneously omitting 'him.' P., 'scornyden hym.' Vg., *illudebant ei*.

30. **smate** : P., 'smoot'; *percutiebant*.

31. **vnclod him** : Wy., P., 'vnclodiden hym.' Nis. again avoids the word 'vnclodiden.' See above, ver. 28. **to crucifie** : Wy., 'for to crucifie.' P., 'to crucifien hym.' Vg., *ut crucifigerent*, without addition.

32. **a man of Cyrenen** : *hominem Cyrenaum*. **cummyng fra the toun** : or rather, coming from the country, *venientem de villa*, an interpolation which had crept into some Latin MSS., and thence into Wy. and P., from the parallel passages in Mark and Luke.

34. **mext** : P., 'meynd'; *mistum*.

- Marc. xv. c. he had taistit, he wald nocht drink. <sup>35</sup> Ande eftir that  
Johan.xix. c. thai had crucifijt him, thai departit his clathe, and kest  
cauile, to fulfill that is said be the prophete, saying,  
Psal. xxi. b. Thai departit to thame my clathes, and on my clathe  
Luc. xxiii. d. thai kest cauill. <sup>36</sup> And thai sat, keband him ; <sup>37</sup> And  
Johan.xix. b. thai put abone his hede his cause writin, This is Jesus  
Essay. liii. b. of Nazareth, king of Jewis. <sup>38</sup> Than ii theves war  
crucifit with him ; aan on the richt half, and aan on  
the lift half. <sup>39</sup> And men that passit furth blasphemit  
him, mouand thar heidis, <sup>40</sup> And sayand, Vath to thee  
Mar. xv. c. that destroyis the tempile of God, and in the thrird day  
Luc. xxiii. d. biggis it agane, saif thou thi self ; gif thou art the sonn  
of God, cum doun of the croce. <sup>41</sup> Alsa and the princis  
of prestis, scorning, with scribes and eldersmen, said,  
Sap. ii. d. <sup>42</sup> He made vthir men saif ; he may nocht mak him self  
saif ; gif he is king of Israel, cum he now doun fra the  
Psal. xxi. g.,  
xxviii., and  
cix. croce, and we beleue to him. <sup>43</sup> He traistit in Gode ;  
deliuer he him now gif he will ; for he said that, I am  
Goddis sonn. <sup>44</sup> And the theues that war crucifit  
with him, vpbraidit him of the sammyn thing. <sup>45</sup> Bot  
F. 33 r. fra the sext hour mirknessis war made on al the erde  
Mar. xv. d. til to the ix hour. <sup>46</sup> And about the ix hour Jesus crijt  
Luc. xxiii. d. with a gret voce, and said, Hely, Hely, lama zabatany,

xxvii. 35. **departit his clathe** : P., 'departiden his clothis' ;  
*diviserunt vestimenta*. **kest cauile** : P., 'kesten lotte' ; *sortem  
mittentes*. **departit to thame** : *diviserunt sibi*. **on my clathe** :  
P., 'on my clooth' ; *super vestem meam*.

36. **thai sat, keband him** : but P., 'thei seten and kepten him' ;  
*sedentes servabant eum*. Rh., 'they sat and watched him.'

37. **put abone** : P., 'setten aboue' ; *imposuerunt super*.

39. **men that passit furth** : *prætereuntes*.

40. **Vath to thee** : Vg., *Vah*. **biggis it agane** : P., 'bildist it  
agen' ; *reædificas*.

41. **Alsa and** : *similiter et*.

42. **we beleue to him** : *credimus ei*.

45. **mirknessis war made** : P., 'derknessis,' &c. ; *tenebra factæ  
sunt*.

46. **a gret voce** : *voce magna*. **Hely, Hely, lama zabatany** :  
Vg., *Eli . . . lamma sabacthani*.

that is, My God, my God, quhy has thou forsaken me? Psal. xxi. a.  
<sup>47</sup> And sum men standing thar, and hering, said, This Mar. xv. d.  
callis Helie. <sup>48</sup> And anon aan of thaim rynnand, tuke Johan. xix. c.  
and fillit a sponge with vynagre, and put on a reed, and  
gafe to him to drink. <sup>49</sup> Bot vthir said, Suffir thou, se  
we gif Helie cummis and deliuer him. <sup>50</sup> Forsuthe Jesus  
crijt eftsone with a gret voce, and yald vp the spirit.  
<sup>51</sup> And, lo, the veil of the tempile was rent into ij partis  
fra the hiest to the lawest; and the erde schuke, and  
staanys war clouen; <sup>52</sup> And graues war opnyt, and  
mony bodijs of sanctis that had slepit raise up, <sup>53</sup> And  
thai yede out of thare biriellis, and eftir his resurreccioun  
thai com into the haly citee, and apperit to mony. Marc. xv. d.  
Luc. xxiii. d.  
<sup>54</sup> And the centurion, and thai that war with him keping  
Jesu, quhen thai saw the erde quaking, and tha thingis  
that war done, thai dred gretlie, and said, Verralie this Marc. xv. e.  
was Goddis sonn. <sup>55</sup> Ande thar war thare mony women  
on ferre, that followit Jesu fra Galilee, and mynisterit to  
him: <sup>56</sup> Amang quhilkis was Marie Magdalene, and  
Marie the moder of James and Josephe, and the moder  
of Zebedeis sonnys. <sup>57</sup> Bot quhen the euening was cum- Mar. xv. c.  
Luc. xxiii. e.  
myn, thar com a riche man of Aramathie, Joseph be

xxvii. 47. **standing thar, and hering**: P., 'that stoden there and herynge'; *stantes et audientes*. **This callis**: P., 'this clepith'; *vocat ipse*.

48. **rynnand**: P., 'rennynge'; *currens*. **put on a reed**: *imposuit arundini*.

49. **Suffir thou, se we**: *sine videamus*. **and deliuer**: P., 'to deliuer.' Clem., *liberans*. Vg. MSS. vary: *et liberat, et liberaret, liberare*.

50. **crijt eftsone**: P., 'eftsoone criede'; *iterum clamans*. **yald vp the spirit**: P., 'zaf vp the goost'; *emisit spiritum*.

51. **was rent**: P., 'was to-rent'; *scissum est*. **fra the hiest**, &c.: *a summo usque deorsum*.

52. **graues**: P., 'biriellis'; *monumenta*. **sanctis**: P., 'seyntis.'

53. **thare biriellis**: so P., 'her biriellis.' Vg., *monumentis*.

54. **erde quaking**: P., 'erthe schakyng.'

56. **and Josephe**: P., 'and of Joseph.'

57. **Aramathie**: P., 'Armathi.' Vg., *Arimathæa*.

Joh. xix. e. name, and he was a discipile of Jesu. <sup>58</sup> He went to Pilat, and askit the body of Jesu. Than Pilate commandit the body to be gevin. <sup>59</sup> And quhen the body was tane, Joseph wand it in a clene sendale, <sup>60</sup> And laid it in his new biriele, that he had hewin in a staan : and he weltirit a gret staan to the dure of the beriele, and went away. <sup>61</sup> Bot Marie Magdalene and ane vthir Marie, war thare sitting aganes the sepulture. <sup>62</sup> And on that vthir day, that is eftir pasche euen, the princis of prestis and the Phariseis com togiddir to Pilate, <sup>63</sup> And said, Sir, we haue mynd that the ilk gylour said, yit leving, Eftir iij dais I sal rijse agane. (a) <sup>64</sup> Tharfor command thou that the sepulture be kept til into the thrid day, that his discipilis cum nocht and steile him, and say to the pepile, He has risen fra deid : and the last errour salbe werse than the first. <sup>65</sup> Pilat said to thame, Ye haue the keping ; ga ye, kepe ye as ye can.

Mar. xvi. d. and xvii. c. d.  
Luc. xviii. d.

(a) After *agane, to life* deleted.

xxvii. 57. **and he was** : so P. ; but Vg., *qui et ipse . . . erat*. Wy., 'the whiche and he was.' Rh., 'who also himself was.'

59. **wand it** : P., 'lappide [Wy., wlappide] it' ; *involuit illud*. **in a clene sendale** : so P. ; *in sindone munda*. Wy., 'in a clene sendel, or linnen cloth.'

60. **biriele** : *monumento*. **weltirit** : P., 'walewide.' Wy., 'walowid' ; *advoluit*.

61. **Magdalene** : P., 'Maudelene.' **ane vthir Marie** : so P., 'anothir M.' Rh., 'the other M.' **sepulture** : P., 'sepulcre' ; *sepulchrum*.

62. **on that vthir day** : P., 'on the tother dai' ; *altera . . . die*. Rh., 'the next day.' **eftir pasche euen** : so P., 'aftir pask euen.' Wy., 'after pascke euenynge.' Vg., *post Parasceuen*. Rh., 'after the Paraceve.' RV., 'Now on the morrow which is *the day* after the Preparation.'

63. **we haue mynd** : *recordati sumus*. **the ilk gylour** : P., 'thilke giloure' ; *seductor ille*. Wy., 'traitour, or disseynour.' **rijse agane** : *resurgam*. P. adds 'to lijf,' which Nis. copied and subsequently erased.

64. **til into** : P. omits 'til.' **first** : P., 'formere' ; *priore*.

65. **the keping** : so P. ; *custodiam*. Rh., 'a guard.' **as ye can** : Wy., P., 'as 3e kunnen' ; *sicut scietis*.

<sup>66</sup> And thai yede furth, and kepit the sepulture, merkand the staan, with keparis. ✠

The xxviii chap. ✠

† The euentide. The Scriptur begynnys the day at the euenyng, at the end at the samen euenyng in the mornne eftier. Sua sayis Sanct Mathew heir that Christ raise one the morrowe, quhilk was the ende of the ewenyng. And the dawning of the first haly day that followit the hie Sabbooth, for the samen day that we call pasche ewin was the principall Sabbooth among is the Jewes.

Bot in † the euentide of the sabath, that begynnys to schyne in the first day of the wolk, Marie Magdalene com and ane vthir Marie to se the sepulture. <sup>2</sup> And, lo, thar was made a gret erdschaking; for the angel of the Lord com doun fra heuen, and nerit and turnit away the staan, and sat tharon. <sup>3</sup> And his lukiŋ was as a gleme, and his clathis as snaw. <sup>4</sup> And for drede of him the kepars war efferit, and thai war made as deid men. <sup>5</sup> Bot the angel ansuerde and said to the women, Wil ye nocht drede; for I wate that ye seke Jesu, that was crucifijt. <sup>6</sup> He is nocht here; for he is risen, as he said. Cum ye, and se ye the place quhare the Lord was laide. <sup>7</sup> And ga ye sone, and say to his discipilis that he is risen; and, lo, he sal ga before you into Galilee; thare sal ye se him. Lo, I haue befor said to you. ✠ ✠ <sup>8</sup> And thai went out sone fra the beriele

Marc. xvi. a.

Luc. xxiii. a.

Johan. xix. a.

F. 33 v.

Marc. xvi. a.

Luc. xxiii. a.

xxvii. 66. **kepit the sepulture**: *munierunt sepulchrum*; Wy., 'kepten, or wardiden.' Rh., 'made the sepulchre sure.' **merkand**: *signantes*; Wy., 'markinge, or seelinge.' **with keparis**: *cum custodibus*.

xxviii. 1. **in the euentide of the sabath**: *vespere . . . sabbati*. **begynnys to schyne**: *lucescit*; Rh., 'dawneth.' **in the first day of the wolk** (P., woke): *in prima sabbati*. **Magdalene**: P., 'Mawdelene.' **ane vthir Marie**. See above, xxvii. 61.

3. **his lukiŋ**: P., 'his lokyng'; *aspectus ejus*. **as a gleme**: P., 'as leit'; *sicut fulgur*. **clathis**: reading *vestimenta* with St., Sixt.; but Clem., *vestimentum*. Rh., 'garment.'

4. **war efferit**: P., 'weren afeerd'; *exterriti sunt*. **war made**: *facti sunt*.

7. **sone**: *cito*. **sal ga before**: reading *præcedet* with St., Sixt.; but Clem., *præcedit*. Rh., 'goeth before.' **befor said**: P., 'biforseid'; *prædixi*.

8. **fra the beriele**: Vg., *de monumento*. P., 'fro the biriels,' the original singular form in Middle English.

Marc. xvi. b. with drede and gret ioy, rynnnyng to tell to his discipilis.  
 Luc. xxiii. a. <sup>9</sup> And lo, Jesus met thame, and said, Haile ye. And  
 thai nerit and held his feet, and wirschipit him. <sup>10</sup> Than  
 Jesus said to thame, Wil ye nocht drede; ga ye, tel ye  
 Actis i. a. to my brethir that thai ga into Galilee, thare thai sal se  
 me. <sup>11</sup> And quhen thai war gane, lo, sum of the kepars  
 cum into the citee, and tald to the princis of preestis al  
 thingis that war done. <sup>12</sup> And quhen thai war gaderit  
 togiddir with the eldermen, and had tane thar counsale,  
 thai gaue to the knychtis mekile money, <sup>13</sup> And said,  
 Say ye that his discipilis com be nycht, and has stollen  
 him quhile ye slepit. <sup>14</sup> And gif this be herd of the  
 justice, we sal consale him, and mak you sickir. <sup>15</sup> And  
 quhen the money was tane, thai did as thai ware  
 tauchte: and this word is publisit amang the Jewis til  
 into this day. ¶ <sup>16</sup> And the xj discipilis went into  
 Galilee, into ane hill quhar Jesus had ordanit thaim.  
<sup>17</sup> And thai saw him, and wirschipit; bot sum of tham  
 doutit. <sup>18</sup> And Jesus com nere and spak to tham, and  
 Math. xi. a. said, Al powere in heuen and in erde is gevin to me.  
 Joh. xvii. a. <sup>19</sup> Tharfor ga ye and teche al folkis, baptizing tham in  
 Phil. ii. a. the name of the Fader, and of the Sonn, and of the  
 Math. xvi. b. Haligast; <sup>20</sup> Taching thame to kepe al thingis quhat  
 euir thing I haue comandit to you; and, lo, I am with  
 Johan. xiii. b. yow in al dais, til into the ending of the warlde. ¶

And the ni  
 day followin  
 the same  
 was calli  
 Prima Sal  
 batorum  
 And tha  
 owke tha  
 keipit hal  
 daye.

xxviii. 12. *knychtis: militibus.*

14. *we sal consale him*: P., 'we schulen counseile hym'; *nos suadebinus ei.*

15. *til into*: so P.

16. *into ane hill*: *in montem*; Rh., 'unto the mount.'

19. *al folkis*: *omnes gentes*; Abp. Ham. (p. 186), 'Gang and teiche all natiouns [p. 231, all pepil], baptizing thame in the name of the fader, and the sonne, and the haly spreit.'

20. *quhat euir thing*: a mistake for 'thingis,' as in P. Vg., *quacumque.* *til into*: P., 'in to.' *the ending*: *consummationem*; Kenn. (p. 115), 'Behald I am with zow at all tymes to the end of the warld.'

# Mark.

## THE PROLOUGE ON SANCTE MARCE : (a)

**M**ARC the euangelist was the chosen seruand of God,  
and the godsonn of Petir in bapty m, and the disciple  
in Goddis word : he mynisterit presthede in Israel, that  
is, amang Jewis, and was of the lynage of Leuy be  
flesche ; and he was conuertit to the faith of Crist, and  
wrote the (b) . . . . .  
. . . . .

### [Chap. I.]

<sup>22</sup> . . . that had powere, and nocht as scribis. F. 34 r.  
<sup>23</sup> And in the synagog of thame was a man in ane vncleane spirit ; and he criet out, <sup>24</sup> And said, Quhat  
to vs and to thee, thou Jesu of Nazareth? has  
thou cummyn to destroy vs? I wate that thou art

(a) The Prologue, taken from Purvey, is a translation from the ancient preface, which is found in the Palatine codex of the Old Latin, in the majority of the earliest MSS. of the Vulgate, and in several printed editions, including that of Froben of 1502, beginning as follows : 'Marcus euangelista dei et Petri in baptis mate filius atque in diuino sermone discipulus, sacerdotium in Israhel agens, secundum carnem leuita, conuersus ad fidem Christi euangelium in Italia scripsit,' &c. Compare WW., p. 171, and FM., iv. 87.

(b) A leaf of the MS. wanting here. *Crist . . . the* in catch-word.

i. 23. in ane vncleane spirit : *in spiritu immundo.*

24. Quhat to vs and to thee : *Quid nobis et tibi.* I wate  
that thou art : Clem., *scio qui sis.* St., Sixt., *quod sis.*

Math. viii. b.  
Luc. iii. d.

Math. viii. b.  
Luc. iii. c.

the halie of God. <sup>25</sup> And Jesus thretnyt (or constrenyeit) him, and said, Wax dombe, and ga out of the man. <sup>26</sup> And the vncleue spirit debraiding him, and crying with gret voce, went out fra him. <sup>27</sup> And al men wonndrit, sa that thai souchte within thame self, and said, Quhat thing is this? quhat new doctrine is this? for in power he comandis to vncleue spiritis, and thai obey to him. <sup>28</sup> And the fame of him went furth anon into al the cuntre of Galilee. <sup>29</sup> And anon thai yede out of the synagog, and com into the hous of Symon and of Andro, with James and Johnne. <sup>30</sup> And the moder of Symonnis wif lay seek in the feueris, and anon thai say to him of hir. <sup>31</sup> And he com neire, and araisit hire; and quhen he had takin hir hand, anon the feuer left hir, and scho seruit thame. <sup>32</sup> Bot (a) quhen the euentide was cummin, and the sonn was gaan down, thai brocht to him al hauing euillis, and that had feendis. <sup>33</sup> And al the citee was gaderit at the yett. <sup>34</sup> And he (b) heilit mony that had diuerse seeknessis, and hee kest out mony feendis; and he suffrit thame nocht to speke, for thai knew him. <sup>35</sup> And he raase ful airlie, and yede out, and went into a desert place, and prayit thare. <sup>36</sup> And Symon followit him, and thai that war with him. <sup>37</sup> And quhen thai had fundin him, thai said to him, That al men seekis thee.

(a) Before *Bot*, *And* deleted.

(b) *he* above line.

i. 24. the halie of God : *sanctus Dei*.

25. thretnyt (or constrenyeit) : Wy., P., 'threatenede'; *comminatus est*. Wax dombe : *obmutesce*.

26. debraiding : P., 'debreidyng'; *discerpens*.

27. to vncleue spiritis : omitting *etiam* with W. and P.

28. anon : *statim*; in ver. 29 *protinus*, and ver. 31 *continuo*.

30. thai say to him of hir : *dicunt ei de illa*.

31. araisit : P., 'areride'; *elevavit*.

32. hauing euillis : P., 'of male ese'; *male habentes*. Wy., 'hauyng yuel.'

34. had diuerse seeknessis : so P.; *vexabantur variis languoribus*. Wy., 'traueilide with dyuers soris.'

<sup>38</sup> And he said to thame, Go we into the next tovnnes and citees, that I preche alsa thare; for herto I com.

<sup>39</sup> And he prechit in the synagogis of thame and in all Galilee, and kest out feendis. <sup>40</sup> And a leprouse man com to him, and besoucht and knelit, and said, Gif thou will, thou may clenge me. <sup>41</sup> And Jesus had mercy on him, and straucht out his hand, and tuichet him, and said, I will; be thou made cleen.

Math. viii. a.  
Luc. v. b.

<sup>42</sup> And quhen he had said this, anon the leprouse man partis away fra him, and he was clenget. <sup>43</sup> Ande Jesus thretnyt him, and put him out; <sup>44</sup> And said to him, Se thou say to na man; bot ga, schaw thee to the princis of preestis, and offir for thi clengeing into witnessing to thame tha thingis that Moyses bad.

Mar. vii. . .  
and ix. a.

Leui. xiii. a.

<sup>45</sup> And he yede out, and begann to preche and publisit the word, sa that now he mycht nocht opinlie ga into the citee, bot be without in desert places; and thai com to him on all sides.

F. 34 v.

### The Secunde Chapture.

Ande eftir he entirit into Capharnaum eftir viii dais; And it was herde that he was in a hous. <sup>2</sup> And mony com togiddir, sa that thai mycht nocht be in

Math. ix. a.  
Luc. v. c.  
Joh. v. a.

i. <sup>38</sup>. **tovnnes and citees**: *vicos et civitates*.

<sup>40</sup>. **said**: Vg., *dixit ei*. **may clenge**: *potes mundare*.

<sup>42</sup>. **had said this**: so P.; but Vg., *dixisset*. Rh., 'when he had spoken.'

<sup>43</sup>. **Ande Jesus**: so P.; *Jesus* not in Vg. or in Wy. **and put him out**: Vg., *statimque ejecit illum*. P., 'and anoon Jhesus putte hym out.'

<sup>44</sup>. **to the princis**: so most MSS. of Wy. and P., but without authority; Vg., *principi*. **into witnessing . . . that Moyses bad**: so P.; but Wy., 'that Moyses badde into witnessynge to hem'; *quæ præcepit M. in testimonium illis*.

ii. i. **eftir**: a mistake for 'eft' or 'eftsone.' Wy., P., 'and eft he entride'; *iterum*. **eftir viii dais**: so P., 'aftir eijte daies,' reading *post octo dies* with St., Sixt., and a few MSS.; but Clem., *post dies*.

the hous nore at the yate: and he spak to thame the word. <sup>3</sup> And thare com to him men, that broucht a man seek in paralisie, quhilk was born with iiij. <sup>4</sup> And quhen thai mycht nocht bring him to Jesu for the pepile, thai tirvit the rufe quhare he was, and opnyt it; and thai leet down the bed in quhilk the seekman in parlasie lay. <sup>5</sup> And quhen Jesus had sene the faith of thame, he said to the seekman in parlasie, Sonn, thi synnis are forgevin to thee. <sup>6</sup> Bot thare ware sum of the scribes sittand, and thinkande in thar hartis, <sup>7</sup> Quhat spekis he thus? he blasphemis: quha may forgeue synnis bot God allane? <sup>8</sup> Ande quhen Jesus had knawne this be the Haligast that thai thought sa within thame self, he sais to thame, Quhat think ye thire thingis in your hartis? <sup>9</sup> Quhat is lichtare to say to the seekman in parlasie, Thi synnis ar forgevin to thee; or to say, Ryse, tak thi bed, and ga? <sup>10</sup> Bot that ye witt that mannis sonn has powere in erde to forgeue synnis, he said to the seekman in parlasie, <sup>11</sup> I say to thee, ryse vp, tak thi bed, and ga in to thin house. <sup>12</sup> And anon he raase vp, and quhen he had tane the bed, he went before al men; sa that al men wonndrit, and honorit God, and said, For we saw neuer sa. <sup>13</sup> And he went furth eftsone to the see; and all the pepile com to him, and he tacht thame. <sup>14</sup> And quhen he passit, he saw Leuy of Alpehi sitting at a custumhous. And he said to him, Folow thou me.

Essay. xliii.  
d. and xliiii.  
d.

Actis ix. e.

Math. ix. a.  
Luc. v. d.  
and xv. a.

ii. 3. born with iiij: P., 'borun of foure'; *a quattuor portabatur*.

4. tirvit: P., 'vnhiliden'; *nudaverunt*.

6. scribes sittand: Vg., *erant autem illic scribæ sedentes*.

7. Quhat spekis he thus: *Quid hic sic loquitur?*

8. had knawne this: Vg., *quo statim cognito*. be the Haligast: so P., 'bi the Hooli Goost,' reading *spiritu sancto*. Vg., *spiritu suo*.

14. a custumhous: Wy., P., 'the tolbothe'; *telonium*. Cf. Mt. ix. 9. Folow thou me: P., 'sue me.'

And he raase and followit him. <sup>15</sup> And it was done, quhen he sat at the mete in his hous, mony pupli-  
canis and synful men sat togiddire at the mete with  
Jesu and his disciplis; for thare war mony that  
folowit him. <sup>16</sup> And scribis and Phariseis, seand F. 35 r.  
that he ete with publicanis and synfulmen, said  
to his disciplis, Quhy etis and drinkis your maistire i. Thy. i. c.  
Math. ix. b.  
Luc. v. e.  
with puplicanis and synnaris? <sup>17</sup> Quhen this was  
herde, Jesus said to thame, Haal men has na need  
to a leche, bot thai that ar euile at eise; for I com  
nocht to call iustmen, bot synnaris. ¶ <sup>18</sup> And the  
discipilis of Johne and Phariseis war fastand; and  
thai com and sais to him, Quhy fastis the disciplis  
of Johne and the Phariseis fastis, bot thi disciplis  
fastis nocht? <sup>19</sup> And Jesus said to thame, Quhethir  
the sonnis of spousalis may fast als lang as the spouse  
is with thame? Als lang tyme as thai haue the  
spouse with thame, thai may nocht fast. <sup>20</sup> Bot dais  
sal cum, quhen the spouse salbe tane away fra  
thame, and than thai sal fast in tha dais. <sup>21</sup> And  
na man sewis a clout of new clathe to ane ald  
clathe; ellis he takis away the new clout fra the  
ald, and a maire breking is made. <sup>22</sup> And na man  
puttis new wyne in to alde boces; ellis the wyne sal  
brek the boces, and the wyne salbe sched out, and  
the boces sal perise; bot new wyne salbe put into  
new boces. ¶ <sup>23</sup> And it was done eftsones quhen Math. xii. a.

ii. 14. followit: P., 'suede.'

15. that folowit: P., 'that folewiden,' with St., Sixt.; but  
Clem., *qui et sequebantur*.

17. has na need to a leche: *non necesse habent . . . medico*.

19. sonnis of spousalis: *fili nuptiarum*.

21. And: Vg. omits *et*. a clout of new clathe: P., 'a patche  
of newe clooth'; *assumentum panni rudis*. new clout: *supple-  
mentum novum*; Wy., 'newe supplement, or pacche.' a maire  
breking: *major scissura*.

22. boces: P., 'botels'; *utres*. sal brek: P., 'schal breste';  
*dirumpet*.

Luc. v. b.

the Lord walkit in the sabatis be the cornis; and his discipilis begann to pas furth and pluc eeris of corn. <sup>24</sup> And the Phariseis said to him, Lo, quhat thi discipilis dois in sabatis that is nocht leeffull?

i. Regum  
xxi. b.

<sup>25</sup> And he said to thame, Redde ye neuer quhat Daudid did, quhen he had need, and he hungrit, and thai that ware with him? <sup>26</sup> How he went into the hous of God † vndir Abiathar, priince of preestis, and ete † laaues of propositioun, quhilk it was nocht leefful to ete bot to preestis allane, and he gafe to thame that ware with him? <sup>27</sup> And he said to thame, The sabate is made for man, and nocht man for the sabat: <sup>28</sup> And sa manniss sonn is Lord als a of the sabote.

† Vndir Abiathar) The Scriptur says that this was donne vnder Abimelech, now it is all anne; for Abiathar was Abimelechs some. Ande thai war baith preistis at anne tyme.

### iiij chap. ✠

Math. xii. b.  
Luc. vi. a.

Ande he entrit eftsone into the synagog; and thar was a man havand a dry hand. <sup>2</sup> And thai aspyet him, gif he heilit in the sabotis, to accuse him. <sup>3</sup> And he said to the man that had a dri hand, Ryse (a) into the middis. <sup>4</sup> And he sais to thame, Is it leefful to do wele in the sabatis, outhir euile? to mak a saule saif, outhir to tyne? And thai war still. <sup>5</sup> And he beheld thame about with wrathe, and had sorow on the blindness of thar hart. And he sais to the man, Hald furth thin hand. And he held furth: and his hand was restorit to him. ✠ ¶ <sup>6</sup> Suthlie Phariseis yede out anon,

F. 35 v.

iii. Reg. xiii.  
b.

† Laanes of propositioun). In the Hebrew it is callit Panis facierum, breade that is eur in sycht vponn a tabile. And signifiys the word of God quhilk anht eur to be before the eynne of our [h]arttes. As the xxii. Psal. says, Thou prepariss or hes prepared a tabill befor me aganis mynne enemyes.

(a) rise in catchword.

ii. 23. in the sabatis: *sabbatis*. be the cornis: *per sata*.

24. quhat thi discipilis dois: Clem., *quid faciunt*. Rh., 'why do they?' Many MSS., with St., Sixt., read *discipuli tui*; omitted in Clem.

26. laaues of propositioun: *panes propositionis*. to preestis allane: so St., Sixt., *principibus solis*. Clem. omits *solis*.

iii. 2. aspyet: *observabant*.

4. to tyne: P., 'to leese'; *perdere*. thai war still: *tacebant*.

and made a counsale with Herodianis aganes him, how  
 thai suld loose him. <sup>7</sup> Bot Jesus, with his discipilis, Math. xii. d.  
Joh. x. b.  
 went to the see: and mekile pepile fra Galilee and  
 Judee followit him, <sup>8</sup> And fra Jerusalem, and fra Math. iii. e.  
Luc. vi. b.  
 Idumea, and fra beyondis Jordan; and thai that war  
 about Tyre and Sidone, a gret multitude, hering the  
 thingis that he did, com to him. <sup>9</sup> And Jesus said to  
 his discipilis, that in the boot thai suld serue to him  
 for the pepile, or perauentur thai threst him: <sup>10</sup> For he Luc. iii. e.  
 heilit mony (a); sa that thai fell fast to him that thai suld  
 tuiche him. And how mony euir had seeknessis, <sup>11</sup> And  
 vnclene spiritis, quhen thai saw him, fell down to him,  
 and cryit, sayand, <sup>12</sup> Thou art the sonn of God. And  
 gretlie he manassit thame that thai suld nocht mak him  
 knawne. ¶ <sup>13</sup> And he went into ane hill, and callit Math. x. a.  
Luc. vi. b.  
and ix. a.  
Actis i. b.  
 to him quham he wald: and thai com to him. <sup>14</sup> And  
 he made that thar war xij with him, to send thame to  
 preche, <sup>15</sup> And he gafe to thame powere to hele seek-  
 nessis, and to cast out feendis. <sup>16</sup> And to Symon he  
 gafe a name Petire; <sup>17</sup> And he callit James of Zebedee,

(a) After *mony*, *thi* deleted.

iii. 6. made a counsale: *consilium faciebant*.      thai suld loose  
 him: *eum perderent*.

9. Jesus: so St., Sixt.; not in Clem.      that in the boot  
 thai suld serue to him: reading, with St., Sixt., *ut in navicula*  
*sibi deservirent*, and departing from both Wy. and P., 'that the  
 boot [Wy., litil boot] shulde serue hym.' Clem., *ut navicula sibi*  
*deserviret*.      for the pepile: *propter turbam*.      or perauentur:  
 P., 'lest'; *ne*.

10. fell fast to him: *irruerent in eum*.      and how mony euir  
 had seeknessis: so P., beginning a new sentence, and reading with  
 many ancient MSS., *Quotquot autem habebant plagas et spiritus*  
*immundi*. But Clem. reads, *ut illum tangerent quotquot habebant*  
*plagas*. *Et spiritus immundi*.

12. gretlie he manassit: *vehementer comminabatur*.

13. hill: *montem*.

14. he made that thar war xij: *fecit ut essent duodecim*.      to  
 send thame: *Vg., et ut mitteret eos*.

Mathew ix  
d. and xii.  
c.  
Luc. xi. b.  
F. 36 r.

Mathew xii.  
e.

and Johne the bruthir of James; and gafe to thame names Boanerges (that is, sonnis of thundring); <sup>18</sup> And he callit Andro, and Philip, and Bertholmew, and Mathou, and Thomas, and James Alpei, and Thade, and Symoun Cananee, <sup>19</sup> And Judas Scariothe, that betrayit him. <sup>20</sup> And thai com to an hous. And the pepile com togiddir eftsone, sa that thai mycht nocht ete brede. <sup>21</sup> And quhen his kynnismen had herde, thai went out to hald him: for thai said, That he is turnit into wodnes. <sup>22</sup> And the scribes that com doun fra Jerusalem said that he has Beelzebub, and that in the prince of deuiles he castis out feendis. <sup>23</sup> And he callit thame togiddire, and he said to thame in parabilis, How may Sathanas cast out Sathanas? <sup>24</sup> And gif a realme be departit aganes itself, the ilk rewme may nocht stand. <sup>25</sup> And gif a hous be disarpilit aganes it self, that ilk hous may nocht stand. <sup>26</sup> And gif Sathanas has risen agane himself, he is departit, and he may nocht stand, bot has ane end. <sup>27</sup> Na man may ga into a stark mannis hous, and tak away his vessellis, bot gif he bind first the stark man; and than he sal (a) spoilye his hous. <sup>28</sup> Trewlie I say to you, that al synnis and blasphemyes be quhilk thai haue blasphemyt salbe forgevin to the sonnis of men; <sup>29</sup> Bot he that blasphemys agane the Halie

(a) sail in MS.

iii. 17. gafe to thame names Boanerges: *imposuit eis nomina B.*  
20. mycht nocht ete: *non possent neque . . . manducare*;  
Rh., 'could not so much as eat.'

21. his kynnismen: *sui.* is turnit into wodnes: *in furorem versus est.*

22. of deuiles . . . feendis: so P.; *demoniorum . . . demones.*

24. a realme . . . rewme: P., 'a reume . . . reume.'

25. be disarpilit aganes it self: P., 'be disarpoilid on it silf'; *super semetipsam dispertitur.*

26. he is departit: *dispertitus est.*

27. bot gif he bind first: P., 'but he bynde first'; *nisi prius alliget.* he sal spoilye: *diripiet.*

† Brethir  
comme)  
The maner  
of Scripture  
is to call  
thaim  
brethir  
quhilkis ar of  
anne kynred,  
as thow  
reidis, Gene.  
xiii., Deutro.  
xxv., Ruth.  
iii., Math.  
xii., xxii.,  
Marce xii.,  
Luc. viii.  
and xx.  
Lik as thai  
ar callit sum  
tyme systeris  
also that ar  
of anne  
kynred,  
Marce vi.  
Els gif thow  
tak na hede  
to the cir-  
cumstance of  
Scripture],  
how  
dyuersly and  
syndrye  
wayis this  
word brothir  
(and mony  
ma vthir  
wordis) ar  
tayne thair-  
in, thow sal  
not only blas-  
pheme ande  
say that the  
Wirgynne  
Mary had  
ma chilydre  
than Christ,  
bot that the  
Scripture is  
contrarye to  
the self,

Gast has nocht remissioun into withoutin ende, bot he salbe gilty of eurlasting trespas: <sup>30</sup> For thai said, He has ane vncleene spirit. <sup>31</sup> And his moder and † brethire com and stude without, and send to him, and callit him. <sup>32</sup> And the pepile sat about him; and thai say to him, Lo, thi modere and thi brethire out-with seekis thee. <sup>33</sup> And he ansuerde to thame, and said, Quha is my modere and my brethir? <sup>34</sup> And he beheld thame that sat about him, and said, Lo my modere and my brethire! <sup>35</sup> For quha that dois the will of God, he is my bruther, and sistire, and moder.

Luc. xii. a.  
i. Johan. v.  
c.

Math. e.  
Luc. viii. c.

### iiij chap.

✠ Ande eftir Jesus began to teche at the see: and mekile pepile was gaderit to him, sa that he went into a boot, and sat in the see; and al the pepile was about the see on the land. <sup>2</sup> And he taucht thame in parabilis mony thingis, and he said to thame in his teching, <sup>3</sup> Here ye; lo, a man sawand gais out to saw: <sup>4</sup> And the quhile he sawis, sum sede fell about the way, and briddis of heuen com and ete it. <sup>5</sup> Vther fell on stany places, quhare it had nocht mekile erde; and anon it sprang vp, for it had nocht depnes of erde: <sup>6</sup> And quhen the sonn raase vp, it wallowit for heete; and it driet vp, for it had nocht rute. <sup>7</sup> And vther fel doun

Math. xiii. b.  
Luc. viii. a.

iii. 29. **has nocht remissioun**: reading with Hent., *non habet remissionem*; so Rh., 'hath not forgiveness'; but St., Sixt., and Clem., *habebit*.

32. **outwith**: P., 'with outforth'; *foris*.

34. **he beheld thame that sat about him**: *circumspiciens eos qui in circuitu ejus sedebant*.

35. **dois**: *fecerit*; Rh., 'shall do.' **and sistire**: P., 'and my sistir'; *et soror mea*.

iv. 1. **eftir**: P., 'eft.' Vg., *iterum*. Compare ii. 1.

3. **a man sawand gais out**: *exiit seminans*.

6. **it wallowit** [P., *welewide*] **for heete**: *exastuavit*.

into thornis, and the thornis sprang vp, and strangilit it, and it gafe nocht fruite. <sup>8</sup> And vther fel down into gude land, and gafe fruite springand vp and waxand; and aan brocht furthe (a) threttifald, aan sextifald, and aan a hundrethfald. <sup>9</sup> And he said, He that has eeris of hering, here he. ¶ ¶ <sup>10</sup> And quhen he was be himself, tha xij that war with him askit him to expone the parabile. <sup>11</sup> And he said to thame, To you it is (b) gevin to know the priuete of the kingdom of God: bot to thame that ar without, al thingis ar made in parabilis: <sup>12</sup> That thai seand se, and se nocht; and thai herand here, and vndirstand nocht; or perauenture sum tyme thai be conuertit, and synnis be forgevin to thame. <sup>13</sup> And he said to thame, Know ye nocht this parabile? and how ye suld know al parabilis? <sup>14</sup> He that sawis sawis the word. <sup>15</sup> Bot thir ar thai that ar about the way, quhare the word is sawin; and quhen thai haue herde, anon cummis Sathanas, and takis away the word that is sawin in thare hartis. <sup>16</sup> And in like maner ar thir that ar sawin on stany places, quhilk, quhen thai haue herde the worde, anoon thai tak it with ioy; <sup>17</sup> And thai haue nocht rute in thame self, bot thai ar lasting a litil tyme: eftirwart, quhen tribulatioun risis and persecutioun for the word, anoon thai ar sclanderit. <sup>18</sup> And thare ar vthir that are sawin in thornis; thir ar thai that heres the word, <sup>19</sup> And diseise of the warld, and dissate of richessis,

quhilk God  
forbyd ony  
Christyane  
man do  
affirme.

F. 36 v.

Math. xiii. b.  
Luc. viii. b.

Essay. vi. b.  
Johan. xii. e.

Actis xxviii.  
d.  
Roma. xi. b.

Mathew xiii.  
c.

(a) *frethe* in MS.

(b) *is* added above the line.

iv. 8. threttifald . . . sextifald . . . hundrethfald: so St., Sixt., *trigesimum sexagesimum*, &c.; but Clem., *unum triginta, unum sexaginta*, &c.

10. be himself: *singularis*. tha xij that war with him: *hi qui cum eo erant duodecim*. to expone: reading, with some late MSS., *exponere*. Vg., *interrogaverunt* . . . *parabolam*.

11. the priuete: *mysterium*.

17. lasting a litil tyme: *temporales*.

19. diseise: P., 'disee'; Wy., 'myseiste'; *ærumna*. Rh., 'cares.' dissate of richessis: *deceptio divitiarum*.

and vthir charge of (a) couatice, entris and stranglis the word, and it is made without fructe. <sup>20</sup> And thir ar thai that ar sawin into gude land; quhilk heres the word, and takis, and makis fructe, aan threttifald, aan sextifald, and aan a hundrethfald. <sup>21</sup> And he said to thame, Quhethire a lanterne cummis that it be put vndir a furlot, or vndir a bed? nay, bot that it be put on a chandelare. <sup>22</sup> Thare is nathing hid, that sal nocht be made opin; nouthir ony thing is priuee, that sal nocht cum into opin. <sup>23</sup> Gif ony man has eres of hering, here he. <sup>24</sup> And he said to thame, Se ye quhat ye here: in quhat mesure ye met, it salbe met agane to you; and be castin to you. <sup>25</sup> For it salbe gevin to him that has; and it salbe takin away fra him that has nocht alsa that that he has. <sup>26</sup> Ande he said, Sa the kingdome of God is, as gif a man cast seed into the erd; <sup>27</sup> And he slepe, and it rise vp nycht and day, and bring furth seed, and wax fast quhile he wate nocht. <sup>28</sup> For the erd makis fructe; first grasse, eftirwart the eere, and

Mathew v.  
b. and x.  
Luc. viii. b.  
and xi. c.

Math. vii. a.  
Luc. vi. d.

F. 37 r.

Mathew xlii.  
b. and xxv. c.

Luc. viii. b.  
and xix. c.

Math. xlii. d.

(a) After of, richness deleted.

iv. 19. **vthir charge of couatice**: similarly Wy. and P., following some corrupt reading, perhaps *onera* or *cura* for *circa*. Vg., *circa reliqua concupiscentia*. Rh., 'concupiscences about other things.'

20. **threttifald**: with St., Sixt.; but Clem., *triginta*, &c., as in ver. 8.

21. **vndir a furlot**: P., 'vndur a buschel'; *sub modio*. chandelare: P., 'candilstike'; *candelabrum*.

22. **sal nocht be made opin**: *non manifestetur*. **that sal nocht cum into opin**: St., Sixt., *quod non* [Clem., *sed ut*] *in palam veniat*.

24. **be castin to you**: *adjicietur vobis*.

27. **And he slepe, and it rise vp nycht and day**: so P. Wy., 'and it slepe and ryse vp,' &c. Vg., *Et dormiat et exurgat*. **and bring furth seed, and wax fast**: similarly P. Vg., *et semen germinet et increseat*. Rh., 'and the seed spring and grow up.'

28. **For the erd makis fructe**: *Utro enim terra fructificat*. P. also takes no notice of *ultra* (Rh., 'of itself'); but Wy., 'Forsothe the erthe by his owne worchyng makith fruyt.' **first grasse**: so P., 'first the gras'; *primum herbam*. Wy., 'first an erbe, or grene corn.' Rh., 'the blade.'

eftirwart ful fructe in the eere. <sup>29</sup> And quhen of it self it has broucht furth fructe, anoon he sendis the hewk, for schering tyme is cummyn. <sup>30</sup> And he said, To quhat thing sal we likne the kingdom of God? or to quhat parabile sal we comparisoun it? <sup>31</sup> As a corn of syneuei, quhilk, quhen it is sawne into the erde, is lesse than all seedis that ar into the erde: <sup>32</sup> And quhen it is sprungin vp, it waxis into a tre, and is made gretare than al herbis, and it makis gret braunches; sa that birdis of heuen may duell vndire the schadow tharof. <sup>33</sup> And in mony sic parabilis he spak to thame the worde, as thai mycht here. <sup>34</sup> And he spak nocht to thame without parabile: bot he expont to his disciplis al thingis be thameself. <sup>35</sup> And he said to thame in that day, quhen euenyng was cummin, Passe we aganewart. <sup>36</sup> And thai left the pepile, and tuk him sa that he was in a boote, and vthir bootis war with him. <sup>37</sup> And a gret storm of wynd was made, and kest wawis into the boot, sa that the bote was full. <sup>38</sup> And he was in the hindir part of the boot, slepand on a cod: ande thai

Mathew xiii.  
d.  
Luc. xiii. b.

Marce. xiii.  
c.

Mathew viii.  
c.  
Luc. viii. c.

iv. 29. And quhen of it self it has broucht furth fructe: Vg. readings here vary. St., Sixt. agree with Wy., P., and Nis., *et cum ex se produxerit fructus*. Clem., *et cum produxerit fructus*, omitting *ex se*. Hent., followed by Rh., retaining *se*, omits *ex*: 'And when the fruit hath brought out itself' **sendis the hewk**: P., 'sendith a sikil'; *mittit falcem*. Wy., 'a sikil, or hook.' **schering tyme**: P., 'repyng tyme'; *messis*. Wy., 'rype corn.'

31. a corn of syneuei: *granum sinapis*. into the erde: P., Wy., 'in the erthe'; *in terra*.

32. quhen it is sprungin vp, it waxis into a tre: so P.; similarly Wy., 'whanne it is bredd, or quykened, it styjeth vp in to a tree'; but Clem., *et cum seminatum fuerit ascendit*. With Wy., P., and Nis. agree St., Sixt., reading *natum* for *seminatum*, and adding *in arborem* after *ascendit*.

33. as thai mycht here: *prout poterant audire*.

34. be thameself: *seorsum*.

35. aganewart: P., 'a3enward'; *contra*. Rh., 'to the other side.'

36. thai left, &c.: *dimittentes turbam assumant eum ita ut erat in navi*.

38. on a cod: P., 'on a pilewe'; *super cervical*.

raise him, and sais to him, Maistir, pertenis it nocht too thee that we perise? <sup>39</sup> And he raase vp, and manasset the wynd, and said to the see, Be still, wax dommbe. And the wynd ceissit, and gret peciabilnes was made. <sup>40</sup> And he said to thame, Quhat drede ye? ye haue na faith yit. <sup>41</sup> And thai dred with gret drede, and said ilk ane to vthir, Quha gessis thou is this, for the wynd and the see obeyis to him?

The v chap.

✠ Ande thai com ouer the see, in to the cuntre of Gerazenes. <sup>2</sup> And eftir that he was gaan out of the boot, anoon a man in ane vnclene spirit ran out of graves to him, <sup>3</sup> Quhilk man had ane hous in gravis; and nouthir with chenyeis now mycht ony man bind him: <sup>4</sup> For oft tymes he was bundin in stokkis and in chenyeis, and he had brokin the chenyeis, and had brokkin the stokkis in small peecis: and na man mycht dannt him. <sup>5</sup> And euirmaire, nycht and day, in graues and in hillis, he was criand, and striking him self with stanis. <sup>6</sup> And he saw Jesu on fer, and ran and wirschipit him, <sup>7</sup> And he criet with gret voce, and said, Quhat to me, and to thee, thou Jesu, the sonn of heast God? I coniure thee be God that thou turment me nocht. <sup>8</sup> And Jesus said to him, Thou vnclene spirit, ga out fra the man. <sup>9</sup> And Jesus askit him, Quhat is thi name? And he sais to him, A legioun is my name: for we ar mony. <sup>10</sup> And he prayit Jesu mekile that he suld nocht put

F. 37 v.

Math. viii. d.  
Luc. viii. c.

Actis xvi. c.

Mathew viii.  
d.

iv. 40. Quhat drede ye? *Quid timidi estis?* Rh., 'Why are you fearful?'

v. 1. ouer the see: *trans fretum maris*.

2. out of graves: P., 'out of birlis'; *de monumentis*.

3. ane hous: *domicilium*.

4. in stokkis: *compedibus*. had brokkin . . . in small peecis: P., 'hadde broke . . . to smale gobetis'; *comminuisset*. dannt him: P., 'make hym tame'; *eum domare*.

5. striking him self: P., 'betynge hym silf'; *concidens se*.

7. of heast God: *Dei altissimi*.

him out of the cuntre. <sup>11</sup> And thar was thare, about the hill, a gret flok of swyin lesuand. <sup>12</sup> And the spiritis prait Jesu, and said, Send vs into the swyin, that we entire into thame. <sup>13</sup> And anoon Jesus grantit to thame. And the vnclene spiritis yede out, and entirit into the swyin: and with a gret birr the flok was castin down into the see a ij thousand, and thai war drownit in the see. <sup>14</sup> And thai that kepit thame fled, and tald in to the citee, and in to the feeldis. And thai went out to se quhat was done. <sup>15</sup> And thai com to Jesu, and saw him that had bene trauallit of the feend, sitting, clethit, and of haale mynde, and thai dred. <sup>16</sup> And thai that saw how it was done to him that had a feend, and of the swyin, talde to thame. <sup>17</sup> And thai began to pray him that he suld ga away fra thare coostis. <sup>18</sup> And quhen he yede vp into a boot, he that was trauallit of the deuile begann to pray him that he suld be with him. <sup>19</sup> Bot Jesu resauet him nocht, bot said to him, Ga thou into thi hous to thine, and tell to thame how gret thingis the Lord has done to thee, and had mercy of thee. <sup>20</sup> And he went furth, and begann to preche in Decapoli how gret thingis Jesus had done to him: and al men wonndrit. <sup>21</sup> And quhen Jesus had gaan vp into the boot eftsone ouer the see, and mekile pepile com togiddir to him, and was about the see. <sup>22</sup> And aan of the princis of the synagogis, be name Jairus, com, and saw him, and fel down at his feet, <sup>23</sup> And prayit him

F. 38 r.

Math. ix. c.  
Luc. viii. e.

v. 11. lesuand: P., 'lesewynge'; *pascens*.

13. with a gret birr: *magno impetu*; Wy., 'with greet bire or haste.' a ij thousand: Wy., 'to tweyne thousynde'; *ad duo millia*. war drownit: P., 'weren dreynt'; *suffocati sunt*. W., 'ben strangelid.'

15. had bene trauallit: *vexabatur*.

19. Jesu: so in some Vg. MSS., but not in Clem.

21. had gaan vp: reading, with St., Sixt., *ascendisset*. Clem., *transcendisset*.

22. aan of the princis of the synagogis: *quidam de archisynagogis*.

mekile, and said, My douchtir is neire deid : cum thou, put thi hand on hir, that scho be saif, and leeuē. <sup>24</sup> And he went furth with him ; and mekile pepile followit him, and threstit him. <sup>25</sup> And a woman had bene in the bludy flux xij yere, <sup>26</sup> And had resauet full mony thingis of full mony leches, and had spendit al hir gude, and was nathing amendit, bot was rather the werr, <sup>27</sup> Quhen scho had herde of Jesu, scho com amang the pepile behind, and tuichet his clething. <sup>28</sup> For scho said (a), That gif I tuiche ye his clething, I salbe saif. <sup>29</sup> And anoon the well of hir blude was driet vp ; and sche feld in body that scho was heilit of the seeknes. <sup>30</sup> And anoon Jesus knew in himself the virtue that was gaan out of him, and turnit to the pepile, and said, Quha tuichet my clathis ? <sup>31</sup> And his disciplis said to him, Thou seis the pepile thresting thee, and sais, Quha tuichet me ? <sup>32</sup> And Jesus luket about to se hir that had done this thing. <sup>33</sup> And the woman dred and quakit, wittand that it was [done] in hir, and com and fel down before him, and said to him al the treuthe. <sup>34</sup> And Jesus said to hir, Douchtir, thi faith has made thee saaf ; ga in pece, and be thou haale of thi seeknes. <sup>35</sup> Yit quhile he spak, messingeris com to the prince of the synagog, and sais,

Math. ix. c.  
Luc. viii. e.

Luc. vii. e.  
Math. ix. e.  
Luc. viii. f.

(a) After said, in hir self deleted.

v. 23. neire deid : P., 'nyȝ deed' ; in *extremis*. put thi hand : Clem., *imponē manum* ; St., Sixt. add *tuam*.

24. threstit him : *comprimebant eum*.

26. had resauet full mony thingis : so P., 'hadde resseyued many thingis.' Vg., *fuērat multa perpeſsa*. Wy., 'hadde suffride,' &c. al hir gude : *omnia sua*.

28. ye his clething : *vel vestimentum ejus*.

29. feld in body : *sensit corpore*.

33. dred and quakit : *timens et tremens*. that it was [done] in hir : *quod factum esset in se* ; 'done' omitted in MS. by slip of pen.

35. messingeris com to the prince, &c. : Clem., *veniunt ab archisynagogo*. St., Sixt. add *nuntii* ; while Hent., Sixt. read (with Wy., P., and Nis.), *ad archisynagogum*.

Johan. xi.  
b. (7)  
iiii. Reg.  
iiii. . . .

F. 38 24

Johan. v. c.  
Actis ix. f.

Thi douchtir is dede: quhat traualis thou the Maistire ferther? <sup>86</sup> Bot quhen the word was herde that was said, Jesus said to the prince of the synagog, Will thou nocht drede, anly beleue thou. <sup>87</sup> And he tuke na man to folou him, bot Petir, and Johnne, and James the bruthir of Johnne. <sup>88</sup> And thai com into the hous of the prince of the synagog, and he saw noise, and men wepand and wailand mekell. <sup>89</sup> And he yede in, and said to thame, Quhat are ye trubilit and wepis? the damycele is nocht deid, bot slepis. <sup>40</sup> And thai scornit him. Bot quhen al war put out, he takis the fadere and the modere of the damycel, and thame that war with him, and thai entire quhare the damycele lay. <sup>41</sup> And he held the hand of the damycele, and said to hir, Thabithacunj; that is to say, I say to thee, Damysele, aryse. <sup>42</sup> And anoon the damysele raase, and yede; and scho was of xij yeres. And thai war abaisit with gret stonaying. <sup>48</sup> And he comandit to thame gretlie that na man suld wit it; and comandit to geue to hire mete.

### The vi chapture. ✠

Math. xiii. g.  
Luc. iiii. b.

Ande he yede out fra thine, and went into his awne cuntre; and his discipilis followit. <sup>2</sup> And quhen the sabot was cummin, Jesus began to teche in a synagog. And mony herd, and wonndrit in his teching, and said, Quhar fra to this all thir thingis? and quhat is the wisdom that is gevin to him, and sic virtues

v. 38. saw noise: Vg., *videt* [St., *vidit*] *tumultum*.

40. thai entire: reading, with St., Hent., *ingrediuntur*. Sixt., Clem., *ingreditur*.

41. Thabithacunj: P., 'Tabita cumy.' St., *tabitha* [Sixt., Clem., *taliitha*] *cumi*.

42. war abaisit with gret stonaying: *obstupuerunt stupore magno*.

vi. 1. followit: omitting 'him.' Vg., *sequebantur eum*.

2. Jesus: so P., but without authority. Quhar fra to this P., 'Of whennus to this'; *Unde huic*.

quhilkis ar made be his handis? <sup>3</sup> Quhethir is nocht this a carpentare, the sonn of Marie, the bruthir of James, and Josephe, and of Judas, and of Symoun? Quhethir gif his sisteris ar nocht here with vs? And thai war sclaudrit in him. <sup>4</sup> And Jesus said to thame, That a prophete is nocht without honour, bot in his awn cuntre, and among his kynnn, and in his hous. <sup>5</sup> And he mycht nocht do thare ony virtue, bot that he helit a few seekmen, laying on thaim his handis. <sup>6</sup> And he wonndrit for the vnbeleue of thame. ¶ And he went about castellis on ilk side, and taucht. <sup>7</sup> And he callit togiddire xij, and begann to send thame be ij togiddire; and gafe to thame powere of vnclene spiritis, <sup>8</sup> And comandit thame that thai suld nocht tak ony thing in the way, bot a wand aanly; nocht a bag, nore breid, nouthir money in the belt, <sup>9</sup> Bot schod with sandalis, and that thai suld nocht be clethit with ij cotis. <sup>10</sup> And he said to thaim, Quhare euir ye entire into an hous, duell ye thare till ye ga out fra thine. <sup>11</sup> And quha euir resauies you nocht, nouthir heres you, ga ye out fra thine, and schake away the powder of your feet into witnessing to thame. <sup>12</sup> And thai yede furth, and prechit that men suld do pennance. <sup>13</sup> And thai kest out mony feendis, and anoyntit with oile mony seek men, and thai ware helit. <sup>14</sup> And king Herode herd, for his

Mathew xiii.  
8.  
Luc. xiii. c.  
Johan. iii. e.

Mathew ix.  
d.  
Luc. xiii. b.  
Mathew x. a.  
Luc. ix. a.

Mathew x. b.  
Luc. ix. a.

Mathew x. a.

Jaco. v. c.

vi. 3. Quhethir gif his sisteris: P., 'whether hise sistris'; *nonne et sorores ejus*.

4. among his kynnn (*in cognatione sua*), and in his hous: Clem. transposes the order here, but WW. read as in the text.

6. castellis: *castella*; Rh., 'towns.' on ilk side: *in circuitu*.

7. callit togiddire: reading *convocavit*. So WW.; but Clem., *vocavit*. be ij togiddire: *binos*.

8. a wand: P., 'a 3erde'; *virgam*. bag: P., 'scrippe'; *peram*. belt: P., 'girdil'; *zona*.

13. thai ware helit: reading, with St., Sixt., *sanabantur*. Clem., *sanabant*. Burne (fol. 62), 'eiectit deuillis, and oyntit monie seik vith oyle, and haillit thame.'

Mathew  
xiii. a.  
Luc. ix. a.

F. 39 r.  
Math. xiii.  
Luc. ix. a.

Leui. xviii.  
b. and xx. c.

Math. xiii.  
a.  
Geni. xl. c.

name was made opin, and said, That Johnne Baptist has risen agane fra deid, and tharfore virtues wrikis in him. <sup>15</sup> Vther said, That it is Helie. Bot vthir said, That it is a prophet, as aan of the prophetis. <sup>16</sup> And quhen this thing was herd, Herode said, This Johnne, quham I haue beheidit, is risen agane fra deid. ✠ <sup>17</sup> For the ilk Herode send and held Johnne, and band him into presoun for Herodias, the wif of his bruthir Philip; for he had weddit hir. <sup>18</sup> For Johnne said to Herode, It is nocht leeffull to thee to haue the wif of thi bruther. <sup>19</sup> And Herodias laid aspies to him, and wald sla him, and mycht nocht. <sup>20</sup> And Herode dred Johnne, and knew him a iust man and haly, and kepit him; and Herod herde him, ande he did mony thingis, and glaidlie herde him. <sup>21</sup> And quhen a couenable day was fallin, Herode, in the day of his natiuitee, made a supere to the princis, and tribunes, and to the gretest of Galilee. <sup>22</sup> And quhen the douchtir of this Herodias was cummin in, and daunsit, and pleisit to Herode, and als to men that sat at the mete, the king said to the damycele, Ask thou of me quhat thou will, and I sall gefe to thee. <sup>23</sup> And he suore to hir, That quhat euir thou ask, I sal gefe to thee, thought it be the half of my kinrik. <sup>24</sup> And quhen scho had gaan out, scho said to hir moder, Quhat sal I ask? And scho said, The heid of Johnne

vi. 14. was made opin : *manifestum . . . factum est.*

15. as aan : *quasi unus.*

17. the ilk : *ipse.* into presoun : St., Hent., Sixt., *in carcerem.* Clem., *in carcere.* for Herodias : *propter H.*

19. laid aspies to him : *insidiabatur illi.*

20. herde him, ande he did, &c. : *audito eo multa faciebat.*

21. couenable : *opportunus.* in the day of his natiuitee : so WW.; *natali suo.* Clem., *natalis sui.* Rh., 'the supper of his birthday.' to the gretest : *primis.*

22. and als : P., 'and also'; *simulque.*

23. kinrik : P., 'kyngdom'; *regni.*

Baptist. <sup>25</sup> And quhen scho was cummin in anon with hast to the king, scho askit, and said, I will that anoon thou gefe to me in a disch the heid of Johne Baptist. <sup>26</sup> And the king was soroufull for the athe, and for men that sat togiddire at the mete, he wald nocht mak hire soroufull. <sup>27</sup> Bot send a lokman, and comandit that Johnes heid ware broucht in a disch: and he heidit him in the presoun, <sup>28</sup> And broucht his heid in a disch, and gafe it to the damycele: and the damycele gave to hire modere. <sup>29</sup> And quhen this thing was herd, his discipilis com and tuke his body, and laid it in a graue. ✠ <sup>30</sup> And the appostillis com togiddire to Jesu, and tald to him al thingis that thai had done and taucht. <sup>31</sup> And he said to thame, Cum ye be youreself into a deseert place, and rest ye a litil; for thare war mony that com and went agane, and thai had nocht space to ete. <sup>32</sup> And thai yede into a boot, and went into a deseert place be thaim self. <sup>33</sup> And thai saw thame ga away, and mony knew, and thai went on fute fra all citeis, and ran togiddire, and com before thame. <sup>34</sup> And Jesus yede furth, and saw mekile pepile, and had reuth on thame, for thai ware as schepe nocht hauing a schepherd: and he began to teche thame mony thingis. <sup>35</sup> And quhen it was furth dais, his discipilis com, and said, This is a desert place, and the tyme is now passit; <sup>36</sup> Lat thame ga into the next

Math. xiii.  
b.  
Luc. ix. b.

F. 39 v.

Math. ix. d.  
Eze. xxxiii.

Math. xiii.  
b.

vi. 26. was soroufull: P., 'was sori'; *contristatus est*. mak hire soroufull: P., 'make hir sori.'

27. lokman: P., 'manqueller'; *spiculator*—i.e., executioner.

29. a graue: P., 'a biriel'; *monumento*.

31. be youreself: *seorsum*.

33. ran togiddire: P., 'runnen thidur'; *concurrerunt illuc*. Rh., 'ran flocking thither.'

34. had reuth on thame: *misertus est eis*.

35. quhen it was furth dais: so P., 'whanne it was forth daies'; *cum jam hora multa fieret*. Rh., 'the day was now far spent.'

36. Lat thame ga: *dimitte illos*.

Math. viii.  
a.

Math. xiiii.  
c.  
Joh. vi. b.

toynes and villagis, to by to thame mete to ete. <sup>37</sup> And he ansuerd and said to thame, Gefe ye to thame to ete. And thai said to him, Go we and by we laaues with ij<sup>e</sup> pennyis, and we sal gefe to thame to ete? <sup>38</sup> And (a) he sais to thaim, How mony laaues haue ye? ga ye and se. And quhen thai had knawne, thai say to him, V, and ij fisches. <sup>39</sup> And he ⁊comandit to thame that thai suld mak al men sit to mete be cumpanyes on grene hay. <sup>40</sup> And thai sat doun be partiis, be hundris, and be fifties. <sup>41</sup> And he taking the v laaues and ij fisches, he beheld into heuen, and blessit, and brak the laaues, and gawe to his discipilis that thai suld put furth before thame; and he departit the ij fisches to all. <sup>42</sup> And all ete, and war fillit. <sup>43</sup> And thai tuke the releefis of brokin metes xij coffynis full, and of the fisches. <sup>44</sup> And thai that ete war v<sup>m</sup> of men. <sup>45</sup> Ande anon he made his discipilis to ga vp into a boot, to passe before him ouir the see to Bethsaida, quhile that he left the pepile. <sup>46</sup> And quhen he had left thame, he went into a hill to pray. ✠ <sup>47</sup> Ande quhen it was euen, the boot was in the middis of the see, and he allaan in the land. <sup>48</sup> And he saw thame laborand

(a) After *And*, *thai said to him* deleted.

vi. 36. *toynes and villagis*: *villas et vicos*; Rh., 'villages and towns.'

39. *be cumpanyes*: *secundum contubernia*. hay: P., 'heye'; *fennum*.

40. *be partiis*: *in partes*.

41. *beheld into*: *intuens in*. put furth: P., 'sette'; *ponerent*.

42. *fillit*: P., 'fulfillid'; *saturati*.

43. *releefis of brokin metes*: *reliquias fragmentorum*, *coffynis*: *cophinos*.

45. *quhile that he left*: *dum ipse dimitteret*.

46. *he had left*: *dimisisset*.

47. *quhen it was euen*: *cum sero esset*.

in rowing; for the wind was contrare to thame: and about the feerd walking of the nycht he yede vponn the see, and com to thame, and wald pas by thame. <sup>49</sup> And as thai saw him gangand on the see, thai gessit that it ware a fantasie, and criet out; <sup>50</sup> For all saw him, and thai ware affrayit. And anon he spak with thame, and said, Traist ye: I am; will ye <sup>Math. xiii. d.</sup> nocht drede. <sup>51</sup> And he com vp to thame into the boot; and the wind ceissit: and thai wonndrit maire within thameself. <sup>52</sup> For thai vndirstude nocht of the laaues: for thar hart was blindit. <sup>53</sup> And quhen thai <sup>Marc. vi. e. F. 40 r.</sup> ware passit ouer the see, thai com into the land of Genazareth, and (a) set to land. <sup>54</sup> And quhen thai war gaan out of the boot, anon thai knew him, <sup>55</sup> And thai ran throw al the cuntree, and began to bring seekmen in beddis on ilk side quhare thai herde that he was. <sup>56</sup> And quhare euire he entrit, into villages, outhir into townis, or into citeis, thai set seekmen in streetis, and prait him that thai suld tuiche name-  
lie the hemm of his clathe; ¶ and how mony that tuichet him ware made saif.

(a) and added above *thai* deleted.

vi. 48. the feerd walking (P., wakyng): *quartam vigiliam*.  
yede vponn: P., 'wandride'; *ambulans*.

49. gangand: P., 'wandrynge'; *ambulantem*. fantasie: P.,  
'fantum'; *phantasma*.

50. ware affrayit: *conturbati sunt*.

51. thai wonndrit maire: *plus magis . . . stupebant*; Rh.,  
'were far more astonied.'

53. set to land: *applicuerunt*; RV., 'moored to the shore.'

55. al the cuntree: so P.; *universam regionem illam*.

56. villages, outhir into townis: *vicos vel in villas*; Rh., 'towns  
. . . villages.' namelie the hemm: so P.; *vel fimbriam*.

## vii chap.

Math. xv. a. ✠ Ande the Phariseis, and sum of the scribes, com fra Jerusalem to him togiddire. <sup>2</sup> And quhen thai had sene sum of his discipilis ete brede ‡ with vnweschin handis, thai blamet. <sup>3</sup> The Phariseis, and all the Jewis, ete nocht bot thai wesche oft thar handis, halding the traditiounn of eldermen. <sup>4</sup> And quhen thai turn agane fra the mercate, thai ete nocht bot gif thai be weschin. And mony vther thingis ar that ar betakin to thame to kepe, wesching of coppis, and of watir vessellis, and of vessellis of bras, and of beddis. <sup>5</sup> And Phariseis and scribis askit him, and said, Quhy gais nocht thi discipilis eftire the traditiounn of eldermen, bot with vnweschin handis thai ete brede? <sup>6</sup> And he ansuerd and said to thame, Esaie propheciet wele of yow ipocritis, as it is writin, This pepile wirschippis me with lippis, bot thare hart is fer fra me. <sup>7</sup> And in vane thai wirschip me, teching the doctrines and biddingis of men. <sup>8</sup> For ye leif the comand of God, and haldis the traditioun of men, wesching of watir vessels and of cuppis, and mony vther thingis like to thir ye do. <sup>9</sup> And he said to thame, Wele ye haue made the mandement of God void, to

‡ With vnweschin handis) Quhat sa euir was takin out for the seruice of God, the law callit it haly. Agaynne, quhatsaenir was wncleynne or vnmeite to Godis seruice, it was callit commounne.

Esay. xxix. c.

vii. 1. com fra Jerusalem to him togiddire: *conueniunt ad eum . . . venientes ab H.*

2. with vnweschin handis: so P.; but Vg., *communibus manibus, id est non lotis*. Wy., 'with comune hondis, *that is, not waischun.*'

4. And quhen thai turn agane fra the mercate (P., fro chepyng): reading, with some MSS., *redeuntes*, or with St., Sixt., *venientes*; but Clem., *et a foro*, without verb. bot gif thai be weschin: *nisi baptisentur*. that ar betakin to thame to kepe: *quæ tradita sunt illis servare*. of watir vessellis: *urceorum*; Rh., 'cruses.'

5. vnweschin: *communibus*.

7. biddingis: P., 'heestis'; *præcepta*.

9. ye haue made: reading, with St., Sixt., *fecistis*. Clem., *facitis*.

kepe your traditioun. <sup>10</sup> For Moyses said, Wirschip thi fader and thi modere; and, He that cursis fader ore modere, de be deid. <sup>11</sup> Bot ye say, Gif a man say to fadere or moder, Corban, that is, quhat euir gift is of me, it sal profite to thee. <sup>12</sup> And our ye suffir nocht him to do ony thing to fader or moder; <sup>13</sup> And ye brek the word of God be your traditioun, that ye haue gevin: and ye do mony sic thingis. <sup>14</sup> And he callit agane the pepile, and said to thame, Ye al here me, and vndirstand. <sup>15</sup> Na thing is outwith a man, entirand into him, that may defoule him; but tha thingis that cummis furth of a man, tha ar that defoulis a man. <sup>16</sup> Gif ony man has eres of hering, here he. <sup>17</sup> Ande quhen he was enterit into ane hous fra the pepile, his discipilis askit him the parabile. <sup>18</sup> And he said to thame, Ye ar vnwise alsa. Vndirstand ye nocht, that al thing without furth that entris into a man, may nocht defoule him; <sup>19</sup> For it has nocht entrit into his hart, bot into the wambe, and vndirneth it gais out, purgeing al metis? <sup>20</sup> Bot he said, The thingis that gais out of a man, tha defoules a man. <sup>21</sup> For fra within, of the hart of men,

Exod. xx. b.  
Deutro. v. a.  
Exod. xvi. b.

F. 40 v.

Math. xv. b.

vii. 10. **Wirschip**: *honora*. **de be deid**: P., 'die he by deeth'; *morte moriatur*.

11. **Corban, that is, quhat euir gift is of me**: Vg., *Corban (quod est donum) quodcumque ex me, &c.*

12. **our**: P., 'ouer'; *ultra*. Rh., 'further.'

13. **ye haue gevin**: *tradidistis*.

14. **callit**: P., 'clepide.' **Ye al here me**: *audite me omnes*.

15. **defoule**: Clem., *coinquinare*. **tha ar that**: P., 'tho it ben that'; *illa sunt quæ*. **defoulis**: reading, with Sixt., *coinquinant*; but St., Hent., Clem., *communicant*. Rh., 'make a man common.'

18. **defoule**: reading *coinquinare* for *communicare*, as in preceding verse. Similarly in vv. 20, 23.

19. **has nocht entrit**: with many MSS., *introiit*. Clem., *intra*. **bot into**: Clem. adds *vadit*. **the wambe**: P., 'the wombe'; *ventrem*. **vndirneth**: P., 'bynethe'; *in secessum*. Rh., 'into the privy.'

Mathew xv.  
c.

F. 41 r.

Math. ix. d.  
Luc. xi. b.

cummis furth euil thouchtis, adultries, fornicatiouns, manslauchter, <sup>22</sup> Thiftis, couatices, wickitnessis, gile, vnchastnes, euile E, pride, foly. <sup>23</sup> Al thir thingis cummys furth fra within, and defoules a man. <sup>24</sup> And Jesus raase vp fra thine, and went into the coostis of Tire and of Sydon, and he yede into an hous, and wald that na man wist: and he mycht nocht be hid. <sup>25</sup> For a woman incontinent as sche herd of him, quhais douchtir had ane vnclene spirit, entrit and fel doun at his feet. <sup>26</sup> And the woman was hethin, of the generatioun of Syrophenise; and scho prait him that he wald cast out a deuile fra hir douchtir. <sup>27</sup> And he said to hir, Suffir thou that the bairnis be fillit first: for it is nocht gude to take the breid of bairnis, and gefe to hundis. <sup>28</sup> Ande scho ansuerd and said to him, Yis, Lord; for litil quhelpis etis vndire the burde of the crummis of bairnis. <sup>29</sup> And Jesus said to hir, Ga thou for this word; the feend has gaan out fra thi douchtir. <sup>30</sup> And quhen scho was gaan hame into hir house, scho fand the damycele (a) liand on the bed, and the deuile gaan out fra hir. ✠ <sup>31</sup> Ande eftsone, Jesus yede fra the coostis of Tire, and com throu Sydon to the see of Galilee, betuix the middis of

(a) After *damycele*, *sittand on the bed* deleted.

vii. 21. *adultries*: P., 'auowtries.' *manslauchter*: P., 'mansleyingis.'

22. *couatices*: P., 'auaricis'; *auaritie*. *vnchastnes*: P., 'vnchastite'; *impudicitie*. After *euile e*, Nis. inadvertently omits *blasphemia*. P., 'blasfemyes.'

24. *And Jesus*: Vg. omits *Jesus*. *mycht nocht*: *non potuit*.

25. *incontinent*: P., 'anoon.'

26. *hethin*: *gentilis*. *of the generatioun of Syrophenise*: *Syrophænissa genere*.

27. *bairnis*: P., 'children'; *filios*.

28. *litil quhelpis*: *catelli*. *of bairnis*: P., 'of children'; *puerorum*.

29. *And Jesus*: Vg. omits *Jesus*. *Ga thou for this word*: Vg., *propter hunc sermonem vade, exiit*, &c. P. punctuates differently, 'Go thou, for this word the feend,' &c.

the coostis of Decapoleos. <sup>32</sup> And thai bring to him a man deaf and dommbe, and prayit him to lay his handis on him. <sup>33</sup> And he tuke him aside fra the pepile, and puttit his fingris in his eeris, and he spetit, and tuichet his tung. <sup>34</sup> And he beheld into heuen, and sorowit within, and said, Effeta, that is, Be thou opnit. <sup>35</sup> And anon his eres war opnyt, and the band of his tung was lowset, and he spak richtly. <sup>36</sup> And he commandit to thame that thai suld say to na man: bot how mekile he comandit to thame, sa mekile maire thai prechit, <sup>37</sup> And be sa mekile maire thai wonndrit, and said, He did wele al thingis: and he made deaf men to here, and dombe men to speke. †

## viii chapture.

† In tha dais eftsone quhen mekile pepile was with Jesu, and had nocht quhat thai suld ete, quhen his discipilis war callit togiddire, he said to thame, <sup>2</sup> I haue reuth on the pepile, for lo now the thrid day thai abide me, and has nocht quhat to ete: <sup>3</sup> And gif I leif thame fastand into thar hous, thai sal faile in the way: for sum of thame com fra ferr. <sup>4</sup> And his discipilis answerde to him, Quharof sal a man may fill thame with laaues here in wildirnes? <sup>5</sup> And he askit thame, How mony laaues haue ye? Quhilk said, Vij. <sup>6</sup> And he commandit the pepile to sit down on the erde: and he tuke the vij laaues, and did thankingis, and brak, and gafe to his discipilis that thai suld set furth; and thai

Math. xv. d.

Iob. xiii. b.  
Esay. lx. a.

Mar. vi. e.

F. 41 v.

vii. 32. handis: P., 'hand'; *manum*.34. sorowit within: *ingemuit*.

35. was lowset: P., 'was vnboundun.'

viii. 1. with Jesu: so St., Sixt., but Clem. omits.

2. thai abide me: *sustinent me*; Wy., 'thei susteynen, or abyden me.'4. sal a man may: P., 'schal a man mowe'; *quis poterit*.6. that thai suld set furth: *ut apponerent*.

settitt furth to the pepile. <sup>7</sup> And thai had a few smal fischis; and he blessitt thame, and comanditt that thai war set furth. <sup>8</sup> And thai ete, and war fulfillitt: and thai tuke vp that war left of relefis vij basketis. <sup>9</sup> And thai that ete ware as iiij<sup>m</sup> of men: and he left thame. ✠

Math. xvi. a.  
Joh. vi. d.  
Math. xii. d.  
Luc. xii. c.

<sup>10</sup> Ande incontinent he went vp into a boot with his disciplis, and com into the coostis of Dalmanuta. <sup>11</sup> And the Pharisees went out, and began to despute with him, and askitt of him a taken fra heuen, temptand him.

<sup>12</sup> Ande he, sorowand within in spirit, said, Quhat sekis this generatioun a taken? Trewlie I say to you, A taken sal nocht be gevin to this generatioun. <sup>13</sup> And he left thame, and went vp eftstone into a boot, and went our the see. <sup>14</sup> And thai foryet to tak breid, and thai had

Math. xvi. a.  
Luc. xii. a.

nocht with thame bot a lafe in the boot. <sup>15</sup> And he commanditt thame, and said, ✠ Se ye, and be war of the sourdauche of Phariseis, and of the sourdauch of Herode. <sup>16</sup> And thai thought, and said aan to an vther, For we haue nocht laaues. <sup>17</sup> And quhen this thing was knawne, Jesus said to thame, Quhat think ye for ye haue nocht laaues? yit ye knaw nocht, nore vndirstandis; yit ye haue your hart blinditt. <sup>18</sup> Ye hauand eene, seis nocht, and ye hauand eeris, heres nocht; nouthir ye haue mynd. <sup>19</sup> Quhen I brak v. laaues amang five thousand, and how mony coffynis full of brokin mete ye tuke vp. Thai say to him, Xij.

Mar. vi. c.  
Johan. vi. a.  
Math. xv. d.

viii. 8. *war fulfillitt: saturati sunt.* of relefis: *de fragmentis. basketis*: P., 'lepis'; *sportas*. So in ver. 20.

9. *as: quasi.* he left thame: *dimisit eos*.

12. *sorowand within: ingemiscens.*

15. *sourdauche . . . sourdauch*: P., 'sowre dowz . . . sowr-dowz'; *fermento (bis)*.

16. *thai thought, and said, &c.*: Clem., *cogitabant ad alterutrum, dicentes*; so Wy., 'thei thouzten oon to another, seiying.'

17. *yit . . . yit: nondum . . . adhuc.*

18. *nouthir ye haue mynd. Quhen, &c.*: P. (ver. 19), 'nethir 3e han mynde, whanne.' Clem., *Nec recordamini, quando.*

19. of brokin mete: *fragmentorum.*

<sup>20</sup> Quhen also vij laaues amang foure thousand of men, Marc. viii. d.  
how mony basketis of brokin mete tuke ye vp? Thai  
say to him, Vij. <sup>21</sup> And he said to thame, How vndir-  
stand ye nocht yit? ✠ <sup>22</sup> And thai ✠ com to Beth- F. 42 r.  
saida; and thai bring to him a blind man, and thai  
prayt him that he suld tuiche him. <sup>23</sup> And quhen he  
had takin the blind mannis hand, he led him out of the  
street; and spettit into his een, and put his handis on  
him, and he askit him gif he saw ony thing. <sup>24</sup> And  
he beheld, and said, I se men as treis, walking. <sup>25</sup> Ande  
than agane he puttit his handis on his een, and he  
began to se, and he was restorit, sa that he saw clerely  
all thingis. <sup>26</sup> And he send him into his hous, and said,  
Ga into thin hous, and gif thou gais in the street, say to  
na man. ✠ <sup>27</sup> And Jesus entrit, and his discipilis, into  
the castellis of Cesarie of Philipp: and in the way he  
askit his discipilis, and sais to thame, Quham sais men  
that I am? <sup>28</sup> Quhilk ansuerde to him and said, Sum  
sais Johnne Baptist: vthir sais, Helye; and vthir sais,  
As aan of the prophetis. <sup>29</sup> Than he sais to thame, Bot  
quham say ye that I am? Petir ansuerde and said to  
him, Thou art Crist. <sup>30</sup> And he charget thame that thai  
suld nocht say (a) of him to ony man. <sup>31</sup> And he began  
to teche thame, that it behuvis mannis sonn to suffire  
mony thingis, and to be reprevit of the eldermen, and  
of the hieast preestis, and the scribis, and to be slayn,  
and eftire thre dais to ryise agane. <sup>32</sup> And he spak

Math. xvi. b.  
Luc. ix. c.

Joh. vi. g.  
Math. xvi.  
c., xvii. d.,  
xx. b.

(a) After say, to him of ony man deleted.

viii. 20. of men: some MSS. read *hominum*; Clem. omits.

26. thou gais in the street: *introieris in vicum*; Rh., 'enter into the town.'

27. entrit: St., *ingressus*. Clem., *egressus*. Rh., 'went forth.'

28. Sum sais: St., Sixt., *alii*; but Clem. omits. As aan: *quasi unus*.

30. he charget thame: so P., 'chargide'; *comminatus est eis*. Wy., 'thretenyde.'

playnlie the worde. And Petir tuke him, and began to blame him, and said, Lord, be thou mercifull to thee, for this sal nocht be. <sup>83</sup> And he turnit, and saw his discipilis, and manassit Petir, and said, Ga behind me, Sathanas; for thou sauouris nocht tha thingis that ar of God, bot tha thingis that ar of men. <sup>84</sup> Ande quhen the pepile was callit togiddir, with his discipilis, he said to thame, Gif ony man wil cum eftire me, deny he himself, and tak his croce, and follow he me. <sup>85</sup> For he that wil mak saif his life sal tyne it; and he that tynes his lif for me and for the Gospell, sal mak it saif. <sup>86</sup> For quhat proffittis it to a man, gif he wynn al the world, and do hurting of his saule? <sup>87</sup> Or quhat changeing sal a man gefe for his saule? <sup>88</sup> Bot quha that knowleches me and my wordis in this generatioun adultrice and synfull, alsa mannis sonn sal knowleche him, quhen he sal cum in the glorie of his fadere with his angels. <sup>89</sup> And he said to thame, Trewlie I say to you, that thare ar sum men standing here, quhilk sal nocht taist deid, till thai se the realme of God cummyng in virtue.

Math. xvi. d.  
Luc. ix. c.

Luc. xvii. d.  
Johan. xii. c.

F. 42 v.  
Math. x. d.  
Luc. ix. c.  
and xii. a.

Math. xvi. a.  
Luc. ix. c.

viii. 32. **playnlie**: *palam*. and said, Lord, &c.; so P., but not Wy. The clause is an interpolation from Mt. xvi. 22, supported by two MSS. quoted by WW.: *dicens, Domine propitius esto tibi nam hoc non erit*. Clem. omits.

34. **follow**: P., 'sue.'

35. **he that tynes**: P., 'he that leesith'; *qui perdiderit*.

36. **quhat proffittis it**: *quid . . . proderit*. do hurting: P., 'do peiryng'; *detrimentum . . . faciat*.

37. **changeing**: *commutationis*.

38. **quha that knowleches me . . . sal knowleche him**: so St., Sixt., *qui me confessus fuerit . . . confitebitur eum*. But Hent., Clem., followed by WW., *confusus . . . confundetur*. Rh., 'He that shall be ashamed of me . . . will be ashamed of him.'

39. St., Hent., and Rh., as also AV., begin chap. ix. with this verse; but the division in the text is that of Clem.

## The ix chap. ✠

Ande eftir sex dais Jesus tuke Petir, and James, and Johnne, and led thame be thame self alaan into ane hie hill; ande he was transfigurit before thame. <sup>2</sup> And his clathis war made ful schynyng, and quhyte as snaw; quhilk maner quhite clathis a fullare (or walcare) may nocht mak on erde. <sup>3</sup> And Helie with Moyses apperit to thame: and thai spak with Jesu. <sup>4</sup> And Petir ansuerd and said to Jesu, Maistir, it is gude vs to be here; and mak we here thre tabernacilis; aan to thee, aan to Moyses, and aan to Helie. <sup>5</sup> For he wist nocht quhat he sulde say; for thai war agast be drede. <sup>6</sup> And thar was a cloude made ouerschadowing thame; and a voce com out of the cloude, and said, This is my maast dereworthe sonn: here ye him. <sup>7</sup> And anon thai beheld about, and saw na maire ony man, bot Jesu aanly with thame. ✠ <sup>8</sup> And quhen thai com doun fra the hill, he comandit thame that thai suld nocht tell to ony man tha thingis that thai had sene, bot quhen mannis sonn has risen agane fra deid. <sup>9</sup> And thai held the word at thame self, seking quhat this suld be, quhen he had risen agane fra deid. <sup>10</sup> And thai askit him, and said, Quhat

Mathew  
xviii. a.  
Luc. ix. d.

Math. iii. b.  
Marc. i. c.  
Luc. iii. c.  
Deutro.  
xviii. c.  
Mathew  
xvii. b.  
Marc. i. d.  
and ix. d.

Mala. iii. d.

ix. 1. tuke: St., *assumpsit*. Clem., *assumit*. led: Vg., *ducit*.

2. ful schynyng: *splendentia*. quhyte: *candida nimis*. quhilk maner quhite clathis, &c.: *qualia fullo non potest super terram candida facere*. a fullare (or walcare): Wy., 'a fullere, or walkere of cloth.' There is no gloss in P.

3. spak: *erant loquentes*; Wy., 'weren spekyng.'

4. Maistir: *Rabbi*. it is gude vs: so P.; *bonum est nos*. mak we here: so Wy., P.; but Vg. omits *hic*. aan to Moyses: Clem., *et unum M*. Sixt. omits *et*.

5. agast be drede: *timore exterriti*.

6. maast dereworthe; *charissimus*.

8. has risen agane: Sixt., *resurrexit*. Clem., *resurrexerit*.

9. thai held the word at thame self: *verbum continuerunt apud se*.

Psal. xiii. a.  
Essay. liii. a.

F. 43 r.

Math. xvii.  
d.  
Luc. ix. d.

Luc. c. and  
xviii. c.

than sais Phariseis and scribes that it behuves Helie to cum first? <sup>11</sup> Ande he ansuerd and said to thame, Quhen Helie cummis he sal first restore al thingis; and as it is writin of mannis sonn that he suffir mony thingis, and be dispiset. <sup>12</sup> And I say to you, That Helie is cummyn, and thai did to him quhat euer thingis thai wald, as it is writin of him. <sup>13</sup> And he, cummand to his discipilis, saw a gret company about thame, and scribis desputing with thame. <sup>14</sup> And anon al the pepile, seand Jesu, was astonaisit, and thai dred, and thai rynnand hailisit him. <sup>15</sup> And he askit thame, Quhat desputit ye amang you? ✠ <sup>16</sup> And aan of the company ansuerd and said, Maistir, I haf broucht to thee my sonn, that has a dombe spirit; <sup>17</sup> And quhar euire he takis him, he hurtlis him down; and he faamys and girmis with teeth, and waxis dry. And I said to thi discipilis that thai suld cast him out; and thai mycht nocht. <sup>18</sup> And he ansuerde to thame, and said, O thou generatioun vnbelefull, how lang sal I be amang you? how lang sal I suffir you? Bring ye him to me. <sup>19</sup> And thai broucht him: and quhen he had sene him, anon the spirit trublit him; and he was thrawn down to ground, and weltrit and fomet. <sup>20</sup> And he askit his fader, How lang is it sen this [hes] fallin to him? and he said, Fra childhede. <sup>21</sup> And oft he has put him into fire, and into watire, to tyne him; bot gif thou may ony thing, help vs, and haue mercy on vs. <sup>22</sup> And Jesus said to him, Gif thou may trow, all thingis ar possible to

ix. 11. Quhen Helie cummis he sal first: so P.; but Vg., *Elias cum venerit primo, restituet*, &c. Wy., 'Whanne Helye schal come first, he schal restore.'

14. was astonaisit, and thai dred: *stupefactus est et expauevit*. hailisit: P., 'gretten'; *salutabant*.

17. hurtlis him: P., 'hurtlith hym down'; *allidit illum*. faamys: P., 'fometh'; *spumat*. girmis with: P., 'betith togider'; *stridet*. waxis dry: *arescit*; Rh., 'witherith.'

19. weltrit: P., 'walowide'; *volutabatur*.

21. gif thou may ony thing: *si quid potes*.

man that beleues. <sup>23</sup> And anon the fader of the child criet with teeris, and said, Lord, I beleue; Lord, help thou my vnbeleue. <sup>24</sup> And quhen Jesus had seen the pepile rynnyn togiddire, he mannasset the vnclene spirit, and said to him, Thou deiff and dombe spirit, I comand thee, ga out fra him, and entire na maire into him. <sup>25</sup> And he, criand out and debraiding him mekile, went out fra him; and he was made as deid, sa that mony said that he was deid. <sup>26</sup> And Jesus held his hand, and liftit him vp; and he raase. <sup>27</sup> And quhen he had entrit into an hous, his discipilis askit him priuelie, Quhy mycht nocht we cast him out? <sup>28</sup> And he said to thame, This kynde in nathing may ga out, bot in prayer and fasting. ✠ ✠ <sup>29</sup> Ande thai yede fra thine, and past furth into Galilee; and wald nocht that ony man wist. <sup>30</sup> And he taucht his discipilis, and said to thame, For manniss sonn salbe betrait into the handis of men, and thai sal sla him; and he (a) slayn sal ryse agane on the thrid day. <sup>31</sup> And thai knew nocht the word, and dred to ask him. <sup>32</sup> And thai com to Capharnaum: and, quhen thai war in the hous, he askit thame, Quhat tretit ye in the way? <sup>33</sup> And thai held thame still; for thai disputit in the way quha of thame

F. 43 v.

Math. xvii. c.

Mathew xvii. b.  
Marce. viii. d. and x. d.

Luc. ix. c. and xviii. a.

Mathew xviii. a.

(a) After *he*, *sal* deleted.

ix. 23. **criet with teeris, and said:** *exclamans . . . cum lacrymis aiebat.* **Lord, I beleue; Lord, help thou:** Vg., *Credo, Domine, adiuua.* WW. omits *Domine* altogether; so RV. Gau (p. 76), 'Jesus said to hime cane thou trow (throw sal haiff thy desir) for al thing is possibil to hime that trowis, thane he criit and grat, and said lord i trow, help my onfaithfulness.'

25. **debraiding him mekile:** P., 'myche to-breidyng him'; *multum discerpens eum.*

29. **past furth into Galilee:** *praetergrediebantur G.*

32. **thai war:** so P., 'thei weren'; *essent*, with St., Sixt., Clem. But Wy. and Rh., 'he was,' with Hent., *esset*.

33. **held thame still:** P., 'weren stille'; *tacebant.* **disputit:** P. adds, 'among hem'; so Vg., *inter se.*

Marc. x. e suld be gretest. <sup>34</sup> And he sat, and callit the xij, and he  
 Math. xx. d. said to thame, Gif ony man wilbe the first amang you,  
 he salbe the last of all, and the mynister of all. <sup>35</sup> And  
 he tuke a child, and set him in the myddis of thame;  
 and quhen he had embraset him, he said to tham,  
 Luc. ix. c. <sup>36</sup> Quha euir resaues aan of sic litil childir in my name,  
 and x. b. he resaues me; and quha euir resaues me, he resaues  
 Joh. xiii. c. nocht me allane, bot him that send me. ✠ ✠ <sup>37</sup> Johnne  
 ansuerd to him, and said, Maistere, we saw aan castand  
 out feendis in thi name, qu[ha] folowis nocht vs, and we  
 haue forbiddin him. <sup>38</sup> And Jesus said, Will ye nocht  
 forbid him; for thar is na man that dois virtue in my  
 i. Cor. xii. a. name, and may sone spek euile of me. <sup>39</sup> He that is  
 Mathew x. c. nocht aganes vs is for vs. <sup>40</sup> And quha euir gevis you a  
 cuppe of cald watir to drink in my name, for ye ar of  
 Crist, trewlie I say to you, he sal nocht tyne his meed.  
 Mathew <sup>41</sup> And quha euir sal sclandire aan of thir litil that  
 xviii. a. beleues in me, it ware bettire to him that a mylnestane  
 Luc. xvii. a. of assis war done about his neck, and he war castin into  
 the see. <sup>42</sup> And gif thin hand sclanndir thee, cutt it  
 Mathew v. away: it is bettire to thee to entire lamyt into life, than  
 d. and xviii. hauyng twa handis ga into hell, into fyre that neuir salbe  
 b. sloknyt, <sup>43</sup> Quhare the worme of thame deis nocht, and  
 the fire is nocht sloknyt. ✠ <sup>44</sup> And gif thi fute sclann-  
 dir thee, cut it of: it is bettire to thee to entire crukit

ix. 34. *amang you*: so Wy., P.; but not in Vg.

35. *embraset*: P., 'biclippid'; *complexus esset*.

36. *of sic litil childir*: P., 'of such children'; *ex hujusmodi pueris*.

38. *dois virtue*: *faciat virtutem*; Rh., 'doth a miracle.'

39. *aganes vs . . . for vs*: so Wy., P.; but Vg., *vos . . . vobis*.

40. *cuppe of cald watir*: reading, with St., Sixt., *calicem aque frigida*. Clem. omits *frigida*.

41. *of thir litil*: *ex his pusillis*. *mylnestane of assis*: *mola asinaria*.

42. *lamyt*: Wy., P., 'feble'; *debilem*. Rh., 'maimed.'  
*sloknyt*: P., 'quenchid,' and so in vv. 43, 44, 47.

44. *cruk*it: *claudum*.

† Sal be saltit, &c.  
In the Alde Testament euiry sacrifice was saltit, and of euiry sacrifice thar was sum quhat brynt with fyre; quhilke dide Crist heir expoyne eftir a spirituall maner, namely, that throw the Gospell, as throw a fyre and salt, the body (quhilke is callit the auld man) moun be mortifye, ceasoned, and weill saltit; for the offeryng vp of our body is the rycht sacrifice.

Bot quhair the salt is vnsavory, and the Gospell destroyed with the mannis tradiciouns, thar cann the auld man be na mair ceasoned. Bot salt bytethe, and tharfor is it necessarye to haue paciens and peace in the salt.

into euirlasting lif, than haue twa feet and be send into hell of fire, that neuire salbe sloknyt, <sup>45</sup> Quhare the worm of thame deis nocht, and the fire is nocht sloknyt. <sup>46</sup> That gif thin ee sclannder thee, cast it out: it is bettir to thee to entire aan eet into the reaulme of God, than haue ii een and be send into hell of fire, <sup>47</sup> Quhare the worm of tham deis nocht, and the fire is nocht sloknyt. <sup>48</sup> And euiry man † salbe saltit with fire, and euiry slayn sacrifice salbe sesonnyt with salt. <sup>49</sup> Salt is gude; gif salt be vnsauorous, in quhat thing sal ye mak it saurous? Haue ye salt amang you, and haue ye pece amang you.

F. 44 r.

Esay. lxvi. d.

Ezech. xx. f.

## x chap. ✠

Ande Jesus raase vp fra thine, and com into the coostis of Judee our Jordan; and eftsones the pepile com togiddire to him; and as he had wonnt, eftsone he taucht thame. <sup>2</sup> And Phariseis com, and askit him, Gif it be leefful to a man to leif his wif? tempting him. <sup>3</sup> And he ansuerd and said to thame, Quhat comandit Moysees to you? <sup>4</sup> And thai said, Moysees suffrit to write a libell of forsaking, and to forsake. <sup>5</sup> To quhilke Jesus ansuerde and said, For the hardnes of your hart Moysees wr[ate] to you this commandment. <sup>6</sup> Bot fra the begynnynge of creation God made thame male and female. <sup>7</sup> And said, For this thing a man sal leif his fadere and modere, and sal draw to his wif; <sup>8</sup> And thai salbe twa in a flesch;

Math. xix. c.

Deutro.  
xxiii. a.  
Mala. ii. c.  
Math. d.

Gene. ii. d.

ix. 46. That gif: *Quod si.* aan eet: P., 'gogil ijed'; *luscum.* Rh., 'with one eye.'

48. slayn sacrifice: so Wy., P.; *victima.* sesonnyt with salt: *sale salietur.* Burne (fol. 16, v.), 'Al man salbe seasonit vith fyre, and all sacrifice salbe seasonit vith salt.'

x. 2. tempting him: P., 'and thei temptiden hym.' Vg., *tentantes eum.*

7. And said: Vg. omits. sal draw to: *adhaerebit.*

and sa now thai are nocht ij, bot a flesche. <sup>9</sup> Tharfore that thing that God joynit togiddir, na man depart. <sup>10</sup> Ande eftson in the hous his discipilis askit him of the same thing. <sup>11</sup> And he said to thaim, Quha-euir leifis his wif, and weddis an vthir, he dois adultrie on hir. <sup>12</sup> And gif the wif leif hir housband, and be weddit to an vthir man, scho dois lecherie. <sup>13</sup> Ande thai brought to him litil childir, that he suld tuiche thame: and the discipilis constrenyeit the men that brocht thame. <sup>14</sup> Ande quhen Jesus had sene thame, he baire heuy, and said to thame, Suffir ye litil childire to cum to me, and forbid ye thame nocht: for of sic is the kingdom of God. <sup>15</sup> Trewlie I say to you, Quha euir resaues nocht the kingdom of God as a litil childe, he sal nocht entir into it. <sup>16</sup> And he embraset thame, and laid his handis on thame, and blesst thame. ✠ ✠ <sup>17</sup> Ande quhen Jesus was gaan out in the way, a man rann before, and knelit before him, and prayt him, and said, Gude maister, quhat sal I do that I resaeue euirlasting lif? <sup>18</sup> And Jesus said to him, Quhat sais thou that I am gude? thar is na man gude bot God himself. <sup>19</sup> Thou knawis the comandmentis, Do thou na adultrie, Sla nocht, Steil nocht, Say nocht fals witnessing, Do na fraude, Honour thi fadere and moder. <sup>20</sup> And he ansuerd and said to him, Maistire, I haue kepit al thir thingis fra my youthe. <sup>21</sup> And Jesus beheld him, and luvit him, and said to him, Aa thing failyeis to thee: ga thou, and sell al thingis that thou has, and

Mathew v.  
d. and xix b.  
Luc. xvi. c.

Math. xix. b.  
Luc. xviii. B.

F. 44 v.

Math. xix. a.  
Luc. xviii. c.

Deutro.  
xxxii.

Exod. xx. b.

Actis ii. e.  
and iii. d.

x. 9. na man depart: *homo non separet.*

12. dois lecherie: *mæchatur.*

13. constrenyeit: P., 'threteneden'; *comminabantur.*

14. baire heuy: so P.; *indigne tulit.* Wy., 'baar heuye, or unwortheli.'

16. embraset: P., 'biclippide'; *complexans.*

17. and said: reading, with St., Sixt., *et dixit.* Clem. omits.

19. Honour: P., 'worschipe'; *honora.*

gefe to pure men, and thou sall haue tresoure in heuen: and cum, follou thou me. <sup>22</sup> And he was full soroufull in the word, and past away murnyng: for he had mony possessiounns. <sup>23</sup> And Jesus beheld about, and said to his discipilis, How hardlie thai that haue richessis sal entire into the kingdom of God! <sup>24</sup> And the discipilis war astonaisit in his wordis. And Jesus ansuerd, and said to thame, Ye litil childire, how hard is it for men that traistis in richessis to entire [in]to the kingdom of God! <sup>25</sup> It is lichtare a camele to [pas] throu an needlis ee than a riche man to entire into the kingdom of God. <sup>26</sup> And thai wonndrit maire, and said amang thame-self, Quha may be savet? <sup>27</sup> And Jesus beheld thame, and said, Anentis men it is impossibile, bot nocht anentis God: for all thingis ar possibile anentis God. <sup>28</sup> Ande Petir began to say to him, Lo, we haue left al thingis, and has followit thee. <sup>29</sup> Jesus ansuerde and saide, Trewly I say to you, thare is na man that leifis hous, or brethire, or sisteris, or fadere and modere, or bairnis, ore feeldis, fore me, and fore the Gospell, <sup>30</sup> Quhilk sal nocht tak a hundreth fald sa mekile now in this tyme, housis, and brethir, and sisteris, and faderis, and moderis, and bairnis, and feeldis, with persecutiouns; and in the world to cummyng eurlasting lif. <sup>31</sup> Bot mony salbe the first the last; and the last the first. <sup>32</sup> Ande thai war in the way gangand vp to Jerusalem; and Jesus yede before thame: and thai wonndrit; and followit,

Math. xix. c.  
Luc. xviii. c.

Zacha. viii.  
a.  
Math. xix. d.  
Luc. xviii. d.

Luc. xiii. c.  
Math. xx. b.  
Luc. viii. d.

F. 45 r.

x. 22. And he was full soroufull (P., sori) in the word: *qui contristatus in verbo.*

23. hardlie: P., 'hard'; *difficile.*

24. ansuerd: 'eftsoone' (Wy., P.) omitted. Vg., *rursus respondens.*

25. It is lichtare: *facilius est*; Wy., 'lihter, or esyer.'

26. Quha: P., 'And who.' Vg., *Et quis.*

29. bairnis: P., 'children'; *filios.*

32. gangand vp: P., 'goynge vp.' yede: P., 'wente.'

and dredde. And eftsone Jesus tuke the xij, and began to say to thame quhat thingis war to cum to him. <sup>33</sup> For, lo, we ga vp to Jerusalem; and manniss sonn salbe betrayit to the princis of preestis, and to scribes, and to eldermen; and thai sal dampne him be deid, and they sal tak him to hethin men: <sup>34</sup> And thai sal scorne him, and bespitt him, and scourge him, and thai sall sla him: and in the thrid day he sal ryse agane. <sup>35</sup> And James and Johnne, Zebedeis sonniss, com to him, and said, Maister, we will that quhat euir we ask thou do to vs. <sup>36</sup> And he said to thame, Quhat will ye that I do to you? <sup>37</sup> And thai said, Graunt to vs that we sitt, that on [on] thi richt half, and that vthir on thi lift half, in thi glorie. <sup>38</sup> And Jesus said to thame, Ye wate nocht quhat ye ask: may ye drink the cup quhilk I sal drink? or be weschin with the baptye in quhilk I am baptisit? <sup>39</sup> And thai said to him, We may. And Jesus said to thame, Ye sal drink the cup that I drink; and ye salbe weschin with the baptye in quhilk I am baptizit: <sup>40</sup> Bot to sit at my richt half or lift ha[lf i]s nocht myn to gefe to you, bot to quhilk it is made reddie. <sup>41</sup> And the ten herd, and began to haue indignatioun of James and Johnne. <sup>42</sup> Bot Jesus callit thame, and said to thaim, Ye wate that thai that ar sene to haue princehede of folkis ar lordis of thame; and the princis of thame has powere of thame. <sup>43</sup> Bot it is nocht sa amang you: bot quhaeuir wilbe made gretare, salbe your mynistere; <sup>44</sup> And quhaeuir wilbe the first amang you,

Math. xx. d.  
Marc. ix. d.  
Luc. ix. e.  
and xxii. b.

x. 33. we ga vp: P., 'we stien.' sal tak him: *tradent eum*.

34. scourge: P., 'bete.'

37. that . . . that vthir: P., 'the toon . . . the tother.'

39. the cup: *calicem quidem*; Nis., with P., omits *quidem*. Wy., 'Treuli ye schulen drynke,' &c.

42. ar sene to haue princehede: P., 'semen to haue prynshode'; *videntur principari*.

salbe the seruand of all. <sup>45</sup> For quhy manniss sonn com nocht that it suld be ministerit to him, bot that he suld minister, and gefe his lif aganebying for mony. <sup>46</sup> And thai com to Jerico; and quhen he yede furth fra Jerico and his discipilis and a ful gret pepile, Berthimeus, a blind man, the sonn of Thymeis, sat beside the way and beggit. <sup>47</sup> Ande quhen he herd that it is Jesus of Nazareth, he began to cry, and say, Jesu, the sonn of Daid, haue mercy on me. <sup>48</sup> And mony thretit him that he suld be still; and he criet mekile the maire, Jesu, the sonn of Daid, haue mercy on me. <sup>49</sup> And Jesus stude, and comandit him to be callit. And thai call the blind man (*a*), and sais to him, Be thou of bettire hart (*b*), ryse vp; he callis thee. <sup>50</sup> And he kest away his clathe, and com leipand to him. <sup>51</sup> And Jesus ansuerd and said to him, Quhat wil thou that I sal do to thee? The blind man said to him, Maister, that I see. <sup>52</sup> Jesus said to him, Ga thou; thi faith has made the saif. And incontinent he saw, and followit him in (*c*) the way.

Johan. x. b.  
Math. xx. d.  
Luc. xviii. d.

F. 45 v.

### The xi chapture.

Ande quhen Jesus com neire to Jerusalem, and to Bethany, to the mont of Olyues, he send twa of his disciplis, <sup>2</sup> And sais to thame, Ga ye into the castell

Mathew  
xxi. a.  
Luc. xviii. c.

(*a*) *men*, MS.

(*b*) After *hart*, *he callis thee* deleted.

(*c*) After *in*, *to* deleted.

x. 45. For quhy: *nam et*. aganebying: P., 'aʒenbiyng'; *redemptionem*.

46. a ful gret pepile: *plurima multitudo*.

48. thretit: P., 'thretnedn.'

49. callit . . . call . . . callis: P., 'clepid . . . clepen . . . clepith.' of bettire hart: *animaequior*.

50. com leipand: P., 'skippide and cam'; *exiliens, venit*.

51. Maister: *Rabboni*.

xi. 1. quhen Jesus com neire: so Wy., P., reading *appropinquet*, and inserting *Jesus*. Vg., *cum appropinquarent*.

2. the castell: *castellum*.

that is aganes you; and anon as ye entire thar, ye sal find a colt bundin, on quhilk na man has sittin yit; lowse ye him, and bring ye. <sup>3</sup> And gif ony man say ony thing to you, Quhat do ye? say ye that he is neidful to the Lorde; and anon he sal leef him hiddir. <sup>4</sup> And thai yede furth, and fand a colt bundin before the yett without in the meting of ij wayis; and thai lowsit him. <sup>5</sup> And sum of thame that stude thare said to thame, Quhat do ye, vnbindand (or lowsand) the colt? <sup>6</sup> And thai said to thame (a) as Jesus comandit to thame: and thai left it to thame. <sup>7</sup> And thai broucht the colt to Jesu, and laid on him thar clathes; and Jesus sat on him.

Johan. xii. b. <sup>8</sup> And mony strowit thare clathes in the way; vther men cuttit braunches of treis, and strowit in the way. <sup>9</sup> And thai that went before, and that followit, criet, and said, Osanna, Blessit is he that cummis in the name of the Lorde; <sup>10</sup> Blessit be the kingdom of our fadere Daid, that is cummyn; Osanna in hieast thingis.

Psal. cxvii. c. <sup>11</sup> And he entrit into Jerusalem, into the tempile; and quhen he had seen al thing about, quhen it was euen, he went out into Bethany with the xii. <sup>12</sup> And ane vthir day, quhen he went out of Bethany, he hungrit. <sup>13</sup> And quhen he had seen a fig tre on fer hauing leivis, he com, gif be auenture he suld find ony thing tharon: and quhen he com to it, he fand nathing outtak leeues; for it was nocht tyme of figis. <sup>14</sup> And Jesus ansuerde and

Math. xxi. b. <sup>15</sup> And he went out into Bethany, and he hungrit. <sup>16</sup> And quhen he had seen a fig tre on fer hauing leivis, he com, gif be auenture he suld find ony thing tharon: and quhen he com to it, he fand nathing outtak leeues; for it was nocht tyme of figis. <sup>17</sup> And Jesus ansuerde and

F. 46 r. <sup>18</sup> And quhen he had seen a fig tre on fer hauing leivis, he com, gif be auenture he suld find ony thing tharon: and quhen he com to it, he fand nathing outtak leeues; for it was nocht tyme of figis. <sup>19</sup> And Jesus ansuerde and

Luc. xiii. a. <sup>20</sup> And quhen he had seen a fig tre on fer hauing leivis, he com, gif be auenture he suld find ony thing tharon: and quhen he com to it, he fand nathing outtak leeues; for it was nocht tyme of figis. <sup>21</sup> And Jesus ansuerde and

(a) *him*, MS.

xi. 2. bundin: P., 'tied'; *ligatum*; so ver. 4. lowse ye him, and bring ye: P., 'vntie 3e and brynge hym'; *soluite illum et adducite*.

4. thai lowsit: Wy., 'thei vnbownden.' P., 'thei vntieden.'

5. vnbindand (or lowsand): Wy., 'vnbindynge.' P., 'vntiynge.'

7. laid: *imponunt*. and Jesus: Vg. omits *Jesu*.

11. quhen it was euen: *cum jam vespera erat hora*.

12. he went out: Vg., *exirent*.

13. be auenture: P., 'happilli'; *forte*.

said to it, Now neuir ete ony man frute of thee maire. And the discipilis herd; <sup>15</sup> And com to Jerusalem: and quhen he was entrit into the tempile, he began to cast out byaris and sellaris in the tempile, and he turnyt vpsadoun the burdis of changeris, and the chaieris of men that sald culueris; <sup>16</sup> And he suffrit nocht that ony man suld beire a vessell throw the tempile. <sup>17</sup> And he taucht thame, and said, Quhethir it is nocht writtin, That my hous salbe callit ane hous of praying to al folkis? Bot ye haue made it a den of theeues. <sup>18</sup> And quhen this was herde, the princis of preestis and the scribes soucht how thai suld loose him: for thai dred him, for al the pepile wonndrit on his teching. <sup>19</sup> And quhen eeuenyng was cummin, he went out of the citee. <sup>20</sup> And as thai passit furth airlie, thai saw the fig tre made dry fra the rutes. <sup>21</sup> And Petire bethoucht him, and said to him, Maister, lo, the fig tre quham thou cursit is dryit vp. <sup>22</sup> And Jesus ansuerd and said to thame, Haue ye the faith of Gode. <sup>23</sup> Trewlie I say to you, That quha euir sais to this hill, Be thou takin and castin into the see; and doutis nocht in his hart, bot beleues that quhat euir he say salbe done; it salbe done to him. <sup>24</sup> Tharfore I say to you (a), Al thingis quhat euir thingis ye prayand sal ask, beleue ye that ye sal tak,

Math. xxi. b.  
Luc. xix. d.  
Joh. ii. b.

Esay. lvi. b.  
Jere. vii. a.  
iii. Reg. viii. d.  
Math. xxi. e.

Math. xvii. c.  
Luc. xvii. c.

Jaco. i. a.

Joh. xiii. b.,  
xv. a., xvi. c.

(a) After you, that deleted.

xi. 14. Now neuir ete, &c. : *Jam non amplius in æternum . . . quisquam manducet.* the discipilis : P., 'hise discipils'; *discipuli ejus.*

15. And com : P., 'And thei camen.' Vg., *Et veniunt.* byaris and sellaris : P., 'silleris and biggeris'; *vendentes et ementes.* turnyt vpsadoun : *evertit.* of changeris : *numulariorum.*

18. loose : P., 'leese'; *perderent.*

20. airlie : *mane.* made dry : *aridam factam.*

21. bethoucht him : P., 'bithou3te hym'; *recordatus.* said : Vg., *dicat.* Maister : *Rabbi.*

23. sais : Vg., *dixerit.* doutis : Vg., *hesitaverit.*

24. ye sal tak : *accipietis.*

Math. vi. b.  
and xviii. c.  
d.  
Luc. xvii. a.  
Math. xxi. c.  
Luc. xx. a.

F. 46 v.

and thai sal cum to you. <sup>25</sup> And quhen ye sal stand to pray, forgeue ye, gif ye haue ony thing aganes ony man: that your fader that is in heuenis forgeue to you your synnys. <sup>26</sup> And gif ye forgeue nocht, nouthir your fadere that is in heuenis sal forgeue to you your synnys. <sup>27</sup> Ande eftsome thai com to Jerusalem: and quhen he walkit in the temple, the hieast preestis, and scribes, and eldermen com to him, <sup>28</sup> And sais to him, In quhat powere dois thou thir thingis? or quha gaif to thee this powere that thou do thir thingis? <sup>29</sup> Jesus ansuerd and said to thame, And I sal ask you a word, and ansuer ye to me, and I sal say to you in quhat power I do thir thingis. <sup>30</sup> Quhethir was the baptyme of Johnne of heuen, or of men? ansuere ye to me. <sup>31</sup> And thai thought within thame self, sayand, Gif we say, Of heven; he sal say to vs, Quhy than beleue ye nocht to him? <sup>32</sup> Gif we say, Of men; we dreed the pepile: for al men had Johnne, that he was verralie a prophet. <sup>33</sup> And thai ansuerd and said to Jesu, We wate nocht. And Jesus ansuerd and said to thame, Nouthir I say to you in quhat powere I do thir thingis. ¶

xi. 24. **thai sal cum to you:** *uenient vobis*; some MSS., *uenient*. Abp. Ham. (p. 243), 'I say to yow . . . al thingis quhatsumeuir ye ask in your prayer, trow that ye sall get thame, and thai sall cum to yow.'

25, 26. **quhen ye sal stand:** *cum stabitis*. Abp. Ham. (p. 245), 'Quhen ye stand to pray, see that ye forgeue to your nyctbouris al offencis that ye haue to lay to thair charge, that lykwise your hevinly father may forgeue to yow all your synnis; bot and gif ye will nocht forgeue to your nyctbour his synnis, than your father that is in hevin sal nocht forgeue to yow your synnis.'

29. **And I sal ask you a word:** *Interrogabo vos et unum verbum*.

31. **to vs:** St., Sixt., *nobis*; Vg. omits.

32. **we dreed:** *timemus*; so Clem. Rh., 'they feared,' following Hent., *timebant*. **had Johnne, that:** *habebant Jo. quia*.

## The xii chapture. ✠

Ande Jesus began to speke to tham in parabilis. A man plantit a wynyard, and set a hege about it, and deluet a lake, and biggit a toure, and set it in hyre to teelaris, and past furth in pilgrimage. <sup>2</sup> And he send to the teelaris in tyme a seruand, to resaue of the erd-teelars of the fruit of the wyneyard. <sup>3</sup> And thai take him, and strake him, and left him void. <sup>4</sup> And eftsome he send to thame ane vthir seruand; and thai woundit him in the heid, and turmentit him. <sup>5</sup> And eftsome he send ane vthir; and thai slew him, and vthir mony; striking sum, and slaing vthere. <sup>6</sup> Bot yit he had a maast derew[o]rthe sonn, and he sent him last to thame, and said, Perauentur thai will drede my sonn. <sup>7</sup> Bot the erdtelars said togiddir, This is the aire; cum ye, sla we him, and the heretage sal be ouris. <sup>8</sup> And thai take him, and slew him, and kest out without the wyneyarde. <sup>9</sup> Tharfore quhat sal the lord of the wyneyarde do? He sal cum and he sal tyne the teelars, and geue the wyneyarde to vtheris. <sup>10</sup> Quhethir ye haue noch redd this (a) scripture; The staan quhilk the biggars has

Math. xxi. d.  
Luc. xx. a.Gene.  
xxxvii. d.

Psal. cxvii. c.

(a) *this written above the deleted.*

xii. 1. Ande Jesus: *Jesus* not in Vg. deluet a lake: *fodit lacum.* biggit: P. 'bildide.' set it in hyre: P., 'hiryde it'; *locavit eum.* teelaris: P., 'tillieris'; *agricolis.* in pilgrimage: so Wy., P.; *peregre.* Rh., 'into a strange country.'

3. strake: P., 'beeten.' left him void: *dimiserunt vacuum.*

4. turmentit him: so P.; *contumeliis affecerunt.* Wy., 'ponyscheden with chidingis, or *reproyngis.*'

5. striking: P., 'betynge.'

6. Perauentur: *quia*; but some MSS. *forte.* Wy., 'by hap.' thai will drede: *revereabantur.*

7. erdtelars: *coloni.*

8. and slew him: P., 'and killiden,' omitting 'him.'

9. Tharfore quhat: so Wy. P., 'Thanne what'; *Quid ergo.* tyne: P., 'lese'; *perdet.*

reprevit, this is made in the heid of the connye :  
<sup>11</sup> This thing is done of the Lorde, and it is wonnderful  
 Math. xxii. b. in oure een ? <sup>12</sup> And thai soucht to hald him, and thai  
 Luc. xx. b. dred the pepile ; for thai knew that to thame he said  
 this parabile : and thai left him, and went away. **X**  
 Luc. xx. c. <sup>13</sup> And thai send to him sum of the Phariseis and Hero-  
 dianis, that thai suld tak him in word. <sup>14</sup> Quilkis come  
 F. 47 r. and said to him, Maister, we wate that thou art suth-  
 fast, and reckis nocht of ony man ; for nouthir thou  
 behaldis into the face of men, bot thou techis the way  
 of God in treuthe : Is it leefful that tribute be gevin to  
 Cesare (the emperour), or sal we nocht geue ? <sup>15</sup> Quhilk  
 wittand thare priuey falsnes, saide to thame, Quhat temp  
 ye me ? Bring ye to me a penny, that I se. <sup>16</sup> And  
 thai broucht to him. And he said to tham, Quhais is  
 this ymage and the writing ? Thai say to him, Cesaris.  
 Math. xvii. d. <sup>17</sup> And Jesus ansuerd and said to thame, Than yeld ye  
 Rom. xiii. b. to Cesare tha thingis that are of Cesare, and to God tha  
 thingis that are of God. And thai wonndrit of him.  
 Math. xxii. c. <sup>18</sup> Ande Saduceis, that sais that thare is na resurrectioun,  
 Luc. xx. d. com to him ; and askit him, and said, <sup>19</sup> Maistire,  
 Actis xxiii. a. Moyses wrate to vs, That gif the bruther of a man ware  
 Deutro. xxv. a. deid and left his wif, and has na sonnis, his bruther sal  
 tak his wif, and raise vp seed to his bruther. <sup>20</sup> Than  
 vij brethir thar war, and the first tuke a wif, and deit and  
 left na seed. <sup>21</sup> And the secund tuke hir, and he deit,  
 and nouthir this left seed : and the thrid als. <sup>22</sup> And  
 in like maner the seven tuke hir, and left na seed :

xii. 10. *reprevit* : P., 'dissipid' ; *reprobaverunt*. **connye** :  
 P., 'corner' ; *anguli*.

13. *that thai suld tak him in word* : *ut eum caperent in verbo*.

14. *said* : Vg., *dicunt*. **suthfast** : *verax*. **reckis nocht** :  
*non curas*. **to Cesare (the emperour)** : Wy., 'to Cesar' (with-  
 out gloss). P., 'to the emperoure.'

15. **priuey falsnes** : so Wy., P. ; *versutiam*.

16. **the writing** : *inscriptio*. Some MSS. *scriptio*. **Cesaris** :  
 so Wy. P., 'the emperouris.'

and the woman the last of all is deid. <sup>23</sup> Tharfor in the resurreccioun, quhen thai sal rise agane, quhais wif of thir sal scho be? for vij had hir to wif. <sup>24</sup> And Jesus ansuerd and said to thame, Quhethir tharfor gif ye erre nocht, nocht knawand Scripturis, nouthir the virtue of God? <sup>25</sup> For quhen thai sal rise agane fra deid, nouthir thai sal wedde, nore be weddit; bot thai salbe as angelis of God in heuenis. <sup>26</sup> Ande of deid men, that thai rise agane; haue ye nocht red in the buke of Moyses, on the busse how God spak to him, and said, I am God of Abraham, and God of Isaac, and God of Jacob? <sup>27</sup> He is nocht God of deidmen, bot of levand men: tharfore ye erre mekile. <sup>28</sup> And aan of the scribes that had herd thame disputing togiddire, com neire, and saw that Jesus had wele ansuerd to thame, and askit him, Quhilk was the first mandment of al? <sup>29</sup> And Jesus ansuerd to him, That the first mandment of all is, Here thou, Israel; Thi Lord God is a God: <sup>30</sup> And thou sal lufe thi Lord God of al thi hart, and of all thi saule, and of al thi mynd, and of al thi mycht. This is the first mandment. <sup>31</sup> And the secund is liik to this, Thou sal lufe thi nechbour as thi self. Thare is naan vthir mandment gretare than thir. <sup>32</sup> Ande the scribe said to him, Maister, in treuth thou has wele said; for a God is, and thare is naan vthir out tak him. <sup>33</sup> That he be luvit of al the

Exod. iii. a.  
Actis vii. d.

Math. xxii.  
d.  
Luc. x. c.

Deutro. vi.  
and xxx. b.  
F. 47 v.

Leui. xix. c.  
Rom. xiii. b.

xii. 22. and the woman the last of all is deid (Wy., P., is deed): Vg., *novissima omnium defuncta est et mulier*.

23. Tharfor: P., 'Thanne'; *ergo*.

24. Quhethir tharfor gif ye erre: P., 'Whether 3e erren not therfor'; *nonne ideo erratis*. nocht knawand: P., 'that 3e knowe not'; *non scientes*. the virtue: *virtutem*; Rh., 'the power.'

25. thai sal wedde: so P.; but Vg., *nubent*. Wy., 'thei wedden.' salbe: so Wy., P., reading *erunt* with St. Vg., *sunt*. angelis of God: reading, with St., Sixt., *Dei*, which Clem. omits.

26. on the busse: P., 'on the buysch'; *super rubam*.

29. is a God: P., 'is o God'; *Deus unus est*.

30. mycht: *virtute*.

32. a God is: *unus est Deus*.

hart, and of al the mynd, and of all the vndirstanding, and of all the saule, and of all the strenthe, and to lufe the nechbour as himself, is gretare than al brint offringis and sacrificis. <sup>84</sup> And Jesus, seand that he had ansuerd wisely, said to him, Thou art nocht ferr fra the kingdome of God. And than na man durst ask him mair ony thing. <sup>85</sup> And Jesus ansuerd and said, teching in the tempile, How sais scribes that Crist is the sonn of Dauid? <sup>86</sup> For Dauid himself said in the Haligaast, The Lord said to my Lord, Sit on my richt half, till I put thin ennemyes the stule of thi feet. <sup>87</sup> Than gif Dauid himself callis him Lord, how than is he his sonn? And mekile pepile glaidlie herd him. <sup>88</sup> And he said to thame in his teching, Be ye war of scribes, that will gang in stoolis, and be salusit in the mercat, <sup>89</sup> And sit in synagogis in the first chieris, and the first sitting placis in superis; <sup>90</sup> Quhilkis deuouris the housis of wedois, vndire colour of lang prayere; thai sal tak the langare dome. ✠ <sup>41</sup> Ande Jesus, sittand aganes the tresorie, beheld how the pepile kest money into the tresorie: and mony riche men kest mony thingis. <sup>42</sup> Bot quhen a pure wedo was cummin, sche kest ij mynutis, that is a ferthing. <sup>43</sup> And he callit togiddire his discipilis, and said to thame, Trewlie I say to you, That † this pure wedo kest mair than all that kest into the thresorie. <sup>44</sup> Fore al kest of that thing that thai had plente of; bot this of hir pouerte kest all thingis that scho had, al hir liflade. ✠

† This pur  
wedowe bes  
put mair  
into Godis  
keist. God  
rewardis the  
hart, and not  
the outwart  
deid, how  
glorius  
saeuir thai  
do appeir.

Math. xxii.  
d.  
Luc. xx. c.  
Psal. cix. a.

Math. xxiii.  
a.  
Luc. xx. c.

Luc. xxi. a.  
iii. Reg.  
xii. b.

xii. 34. **maire ony thing**: P., 'no more ony thing'; reading with some MSS., *amplius*; but Vg., *nemo jam audebat eum interrogare*.

36. **said**: Vg., *dicat*.

37. **Than gif Dauid**: P., 'Thanne David'; *Ipse ergo D. callis*: P., 'clepith.'

38. **will gang in stoolis**: P., 'wolen wandre in stolis'; *volunt in stolis ambulare*. Rh., 'will walk in long robes.' **in the mercat**: P., 'in chepyng'; *in foro*.

40. **vndire colour**: *sub obtentu*. **sal tak the langare dome**: *accipient prolixius iudicium*.

44. **liflade**: P., 'lyuelode'; *victum*.

## xiii chap.

✠ Ande quhen he yede out of the tempile, aan of his discipilis said to him, Maister, behald quhat maner staanis and quhat maner biggingis. <sup>2</sup> And Jesus <sup>Math. xxiii. a. Luc. xxi. a.</sup> ansuerd and said to him, Seis thou al thir gret biggingis? thare sal nocht be left a staan on a staan, <sup>F. 48 r.</sup> that sal nocht be destroyit. <sup>3</sup> And quhen he sat into the mont of Oliues, aganes the tempile, Petir and James and Johnne and Andro askit him be himself, <sup>4</sup> Say thou to vs, quhen thir thingis salbe done, and quhat takin salbe quhen al thir thingis sal begynn to be endit. <sup>5</sup> And Jesus ansuerd and began to say to thame, Luke ye that na man dissaue you; <sup>6</sup> For mony sal cum in my name, sayand, That I am; and thai sal dissaue mony. <sup>7</sup> And quhen ye here batalis and opinionns of batalis, drede ye nocht; for it behuvis thir thingis to be done; bot nocht yit is the end. <sup>8</sup> Folk sal ryse aganes folk, and realme on realme; and erd mouyngis and hungris salbe be places. Thir thingis salbe begynnnyng of sorowis. <sup>9</sup> Bot se ye yourselfis: <sup>Math. x. b.</sup> for thai sal tak you in councelis; and ye salbe strikin in synagogis; and ye sal stand before kingis and domesmen for me, in witnessing to thame. <sup>10</sup> And it behuves that the euangel be first prechit amang al folk. <sup>11</sup> And

- xiii. 1. **quhat maner biggingis** (P., bildyngis): *quales structurae*.  
 2. **biggingis**: *aedificationes*.  
 3. **into** [P., in] **the mont**: WW., with many MSS., *in montem*. Clem., *in monte*. **be himself**: *separatim*.  
 4. **to be endit**: *consummari*.  
 6. **That I am**: *quia ego sum*.  
 7. **opinionns of batalis**: *opiniones bellorum*. **nocht yit**: P. addis 'anoon.'  
 8. **Folk**: P., 'For folk.' Vg., *exsurget enim gens*. **aganes folk**: P., 'on folk.' Clem., *contra gentem*; but WW., with many MSS., *super gentem*. **erd mouyngis**: *terramotus*.  
 9. **sal tak you**: *tradent . . . vos*. **strikin**: P., 'betun'; *vapulabitis*.

Math. x. c.  
Luc. xii. b.  
and xxi. c.

Math. xxiii.  
b.  
Luc. xxi. c.  
Dani. ix. e.

F 48 v.

quhen thai tak yow, and leid you furth, will ye nocht before think quhat ye sal spek; bot speke ye that thing that salbe gevin to yow in that houre: for ye ar nocht the spekaris, bot the Haligast. <sup>12</sup> For a bruther sal betak the bruther into deid, and the fader the sonn; and sonnis sal ryse togiddire aganes fadris and modris, and punyse thame be deid. <sup>18</sup> And ye salbe in hatrent to al men for my name; bot he that lastis into the end salbe saif. <sup>14</sup> Bot quhen ye sal se the abhominatioun of discomfort standing quhare it aucht not, he that redis vndirstand, than thai that ar in Judee fle into hillis: <sup>15</sup> And he that is abone the rufe cum nocht down into the hous, nouthir entir he to tak any thing of his hous. <sup>16</sup> And he that salbe in the feeld turn not agane behind to tak his claith. <sup>17</sup> Bot wa to thame that ar with child, and nurisis in tha dais. <sup>18</sup> Tharfor pray ye that thai be nocht done in wintire. <sup>19</sup> Bot tha dais of tribulatioun salbe sic quhilk maner was nocht fra the begynnyng of creature quhilk God has made till now, nouthir salbe. <sup>20</sup> And bot the Lord had made schort tha dais, no (a) flesh had nocht bene saif: bot for the chosin, quhilk he chesit, the Lord has made schort tha dais. <sup>21</sup> And than, gif ony man say to you, Lo, here is Crist; lo, thare; beleue ye nocht. <sup>22</sup> For fals Cristis and fals

(a) *no* corrected over *al*, as also in catchwords on F. 48 r.

xiii. 12. *fadris and modris*: *parentes*. *punyse thame be deid*: *morte afficient eos*.

14. *of discomfort*: *desolationis*.

18. *be nocht done*: *non fiant*.

19. *dais of tribulatioun*: so P., reading *tribulationis* with cod. Amiatinus and many MSS.; but Clem. and WW., *tribulationes*. Rh., 'For those days shall be such tribulations,' &c. *sic quhilk maner*: *tales quales*.

20. *had made schort*: P., 'hadde abredgide'; *breviasset*. *no flesh had nocht bene saif*: P., 'al fleische hadde not be saaf'; *non fuisset salva omnis caro*. *has made schort*: so P.

prophetis sal ryse, and sal gefe takins and wonndris, to dissaue, gif it may be done, ye thame that ar chosin. <sup>23</sup> Tharfore tak ye kepe; lo, I haf before said to you al thingis. <sup>24</sup> Bot in tha dais, eftir that tribulatioun, the sonn salbe made mirk, and the moon sal nocht gefe hir licht, <sup>25</sup> And the sternis of heuen sal fal doun, and the virtues that ar in heuenis salbe mouet. <sup>26</sup> And than thai sal se mannis sonn cummyng in the cloudis of heuen with gret virtue and glorie. <sup>27</sup> And than he sal send his angels, and sal gadere his chosen fra iiij windis, fra the hieast thing of erde till to the hieast thing of heuen. <sup>28</sup> Bot of the fig tre leire ye the parabile; Quhen now his branche is tendir, and leues ar sprungin out, ye knaw that somer is neire. <sup>29</sup> Sa quhen ye se thir thingis be done, wit ye that it is nere, in the duris. <sup>30</sup> Trewlie I say to yow, that this generatioun sal nocht pas away, til al thingis be done. <sup>31</sup> Heuen and erd sal passe, bot my wordis sal nocht pas. <sup>32</sup> Bot † of that day nore hour na man wate, nouthir angels in heuen, nouthir the sonn, bot the fadere. <sup>33</sup> Se ye, wake ye, and pray ye: for ye wate nocht quhen the tyme is. <sup>34</sup> For as a man that is gaan fer in a strange cuntre left his hous, and gafe to his seruandis powere of euiiry werk, and comandit to the portere that he wake.

Mathew  
xxiii. b.  
Luc. xvii. c.

Mathew  
xxiii. c.  
Luc. xxi. c.  
Joell ii. b.  
Daniell vii.  
b.

Mathew  
xxiii. c.  
Luc. xxi. d.

Actis i. a.

† Of that day) Na nocht the sonn himself, like as our saluifour Christ by his wonderfull power and miracilis declaris himself to be God, and

xiii. 22. ye: P., 'zhe'; *etiam*.

23. tak ye kepe: vos . . . videte. I haf before said: *prædixi*.

24. salbe made mirk (P., derk): *contenebrabitur*.

25. virtues: *virtutes*.

26. cloudis of heuen: some MSS., *in nubibus cæli*. Vg. omits *cæli*.

27. fra the hieast thing: *a summo*; Rh., 'from the uttermost part.' till to: so P., *usque ad*.

29. Sa quhen ye: so P., omitting 'also.' Vg., *sic et vos*.

30. al thingis: P., 'alle these thingis'; *omnia ista*.

34. For as a man: so P., reading with some MSS., *enim*. Vg., *Sicut homo*. gaan fer in a strange cuntre: P., 'gon fer in pilgrimage'; *peregre profectus*. See xii. 1. that he wake: *ut vigilet*.

Math. xxiii.  
d. and xxv. a.  
Luc. xii. d.  
and xix. a.

<sup>35</sup> Tharfore wake ye; for ye wate nocht quhen the lord of the hous cummis, in the euentide, or at mydnycht, or at cok-craw, or in the mornyng; <sup>36</sup> Or perauenture, quhen he cummis suddanlie, he find you sleping. <sup>37</sup> Forsuthe that that I say to you I say to all, Wake ye.

said that all power was gewen him in heuin and erthe, (a) and that the fader and he was all ane. (a) Ewin sa be his outwart workis, as be eating, drynkyng, wepyng, &c., he schew himself to be weray mann, and oftymes he confirmed the same be his wordis, as quhan he said that the fader is greater than he; and that he knew nocht of the last day, quhilk wordes he spake as mann, and nocht as God.

### The xiiii chapture. ✠

Math. xxvi.  
a.  
Luc. xxii. a.  
Joh. xiii. c.

Pasche and the feest of therf laaues was eftir ij dais: and the hieast preestis and scribes soucht how thai suld hald him with gile, and sla. <sup>2</sup> Bot thai said, Nocht in the feest day, or perauenture noise war made amang the pepile. <sup>3</sup> And quhen he was at Bethany, in the hous of Symon leprouse, and restit, a woman com that had a boist of alabastre of preciose onyement, spikenarde; and quhen the boist of alebastre was brokin, scho sched it out on his heide. <sup>4</sup> Bot thar war sum that had indignatioun within thaimself, and said, Quharto is this tinsale of onyement made? <sup>5</sup> For this oynyement mycht haue bene sald for mair than thre hundreth pennyis, and bene gevin to pure men. And thai gruchit aganes hir. <sup>6</sup> Bot Jesus said, Suffir ye hir; quhat ar ye heuy to hir? scho has wroucht a gude werk in me. <sup>7</sup> For euir

Math. xxv.  
a.  
F. 49 r.

Luc. vii. <sup>4</sup>d.  
Joh. xii. a.

(a) After *erthe*, *Math. xvij* added in black ink, and after *ane*, *Joh. v*.

xiii. 36. Or perauenture: P., 'leste'; *ne*.

37. Forsuthe: so P.; *autem*.

xiv. 1. feest of therf laaues: *Azymba*. Wy., 'therf looues withouten sourdowz.'

2. noise war made: *tumultus fieret*.

3. a boist [P., box] of alabastre: *alabastrum*. of preciose onyement, spikenarde: *nardi spicati pretiosi*.

4. had indignatioun: P., 'beren it heuyli'; *indigne ferentes*. Wy., 'beringe vnworthily, or heuyli.' tinsale: P., 'loss'; *perditio*.

5. gruchit: Wy., P., 'groyneden'; *fremebant*.

6. quhat ar ye heuy to hir: *quid illi molesti estis?*

7. For euir: P., 'For euermore'; *semper enim*.

ye sal haue pure men with you, and quhen ye will ye may do wele to thame : bot ye sal nocht euir haue me.

<sup>8</sup> Scho did that that scho had : scho com before to anoynt my body into berysing. <sup>9</sup> Trewlie I say to you, Quhare-euir this gospel be prechit in al the warld, and that that this woman has done salbe tald into mynd of hyre.

<sup>10</sup> And Judas Scarioth, aan of the tuelue, yede to the hieast preestis, and betrayit him to thame. <sup>11</sup> And thai herd, and joyit, and promittit to gefe him money. And

he soucht how he suld betray him couenabilie. <sup>12</sup> Ande the first day of therf laaues, quhen thai offrit pasche, the discipilis sais to him, Quhare will thou that we ga and mak reddy to thee that thou ete the pasche? <sup>13</sup> And he

sendis ij of his discipilis, and sais to thaim, Ga ye into the citee, and a man beirand a galloun of watire sal mete you : follow ye him. <sup>14</sup> And quhareeuir he entris,

say ye to the lord of the hous, That the maistere sais, Quhare is my eting place, quhare I sal ete pasche with my discipilis? <sup>15</sup> And he sal schaw to you a gret souping place arayit : and thare mak ye reddy to vs.

<sup>16</sup> And his discipilis yede furth, and com into the citee, and fand as he had said to thame : and thai made reddy the pasche. <sup>17</sup> And quhen euentide was cummin, he

com with the xij. <sup>18</sup> And quhen thai sat at the mete and ete, Jesus said, Treulie I say to you, That aan of you that etis with me sal betraise me. <sup>19</sup> And thai began

Math. xxvi.  
b.  
Luc. xxii. a.  
Joh. xiii. a.

Exodi. xii. b.  
Math. xxvi.  
b.  
Luc. xxii. a.

Mathew  
xxvi. b.  
Luc. xxii. B.  
Joh. xiii. c.

xiv. 7. **ye sal haue** : St., *habebitis*, with many MSS. Clem., *habetis*. **nocht euir** : P., 'not euer more'; *non semper*.

8. **berysing** : P., 'beriyng'; *sepulturam*.

9. **into mynd** : *in memoriam*.

10. **and betrayit** : P., 'to bitraye'; *ut proderit*.

11. **promittit** : Wy., P., 'bihizten'; *promiserunt*. **couenabilie** : P., 'couenabli'; *opportune*.

12. **therf laaues** : see ver. 1. **Quhare** : P., 'whidir.'

13. **a galloun of watire** : *lagenam aqua*.

14. **quhareeuir** : P., 'whidur euer.' **eting place** : *refectio*.

15. **souping place arayit** : *canaculum . . . stratum*.

18. **betraise** : P., 'bitray'; *tradet*.

F. 49 r. to be soroufull, and to say to him ilk be thameself, Quhethir I? <sup>20</sup> Quhilk said to thaim, Aan of the xij, that puttis the hand with me in the plate. <sup>21</sup> And suthlie mannis sonn gais, as it is writin of him; bot wa to that man be quham mannis sonn salbe betrait. It war gude to him gif the ilk man had nocht bene born. <sup>22</sup> And quhile thai ete, Jesus tuke brede, and blessit, and brak, and gafe to thame, and said, Tak ye; this is my body. <sup>23</sup> And quhen he had takin the cup, he did thankinis, and gafe to thame, and al drank tharof. <sup>24</sup> And he said to thame, This is my blude of the new testament, quhilk salbe sched for mony. <sup>25</sup> Trewlie I say to you, For now I sal nocht drink of this fruite of wyne, into the day quhen I sal drink it new in the kingdome of God. <sup>26</sup> And quhen the ympne was said, thai went out into the hill of Olyues. <sup>27</sup> And Jesus said to thame, All ye salbe sclaunderit in me in this nycht; for it is writin, I sal smyte the schepherd, and the schepe of the flok salbe disparpilit. <sup>28</sup> Bot eftir that I sal ryse agane, I sal ga before you into Galilee. <sup>29</sup> And Petir said to him, Thouche al salbe sclaunderit, bot nocht I. <sup>30</sup> And Jesus said to him, Treulie I say to thee, That this day, before that the cok in this nycht craw twyse, thou sall thryse deny me. <sup>31</sup> Bot he said maire, Though

Math. xxvi.  
c.  
Luc. xxii. b.  
i. Cor. xi. c.

Math. xxvi.  
c.  
Zacha. xiii.  
b.

Actis i. a.

xiv. 19. ilk be thameself: *singulatim*. Quhethir I? *Numquid ego?*

21. It war gude: *bonum erat*.

23. he did thankinis: *gratias agens*. J. Ham. (Fac. Traict., p. 381), 'and haifand tane the chalice, giuand thankis he gae it to thame, and thay drank of it al.'

25. of this fruite of wyne (P., vyne): *de hoc genimine vitis*. Compare Mt. xxvi. 29. into the day: *usque in diem illum*; Wy., 'til in to that day.' kingdome: P., 'rewme.'

26. ympne: Wy., 'ympne, or heriynge.'

27. schepe of the flok: reading with some MSS., *oves gregis*. Vg. omits *gregis*. salbe disparpilit: *dispergentur*.

29. sclaunderit: Vg. adds *in te*. bot nocht I: *sed non ego*.

30. craw twyse: *vocem bis dederit*; Wy., 'twyes 3yue vois.'

31. said maire: *amplius loquebatur*; Rh., 'spake more vehemently.'

it behuvis that I dee togiddire with thee, I sal nocht forsake thee. And in like maner al said. <sup>32</sup> And thai com into a place quhais name is (a) Gethsemany: and he said to his discipilis, Sitt ye here, quhile I pray. <sup>33</sup> And he tuke Petir and James and Johnne with him, and began to drede, and to be anoyit; <sup>34</sup> And he said to thame, My saule is soroufull to the deid: abide ye here, and wake ye with me. <sup>35</sup> And quhen he was gaan furth a litill, he fel down on the erd, and prayit that, gif it mycht be, that the hour suld passe fra him. <sup>36</sup> And he said, Abba, fadere, al thingis ar possibile to thee; beire ouir fra me this cuppe: bot nocht that I will, bot that thou will be done. <sup>37</sup> And he com, and fand thame slepand, and he saide to Petir, Symon, slepis thou? mycht thou nocht wake with me aan hour? <sup>38</sup> Wake ye and pray ye, that ye entir nocht into temptatioun. For the spirit is reddy, bot the flesh is seek. <sup>39</sup> And eftsone he yede, and prayit, and said the sammin word. <sup>40</sup> And turnit agane eftsone, and fand thame sleping, for thar een ware made heuy, and thai wist nocht quhat thai suld ansuere to him. <sup>41</sup> And he com the thrid tyme, and said to thame, Slepe ye now, and rest ye: it sufficis, the hour is cummin; lo, mannis sonn salbe betrayit into the handis of synfull men. <sup>42</sup> Ryse ye, go we; lo, he that

Math. xxvi.  
d.  
Luc. xxii. c.  
Joh. xviii. a.

Johan. xii. c.

F. 50 r.

Math. xxvi.  
d.

(a) After *is*, *Gessamany* deleted.

xiv. 33. **he tuke**: so P., reading *assumpsit*. Vg., *assumit*. Wy., 'he takith.' **to be anoyit** (P., anoyid): *tedere*. Wy., 'to heuye.'

34. **with me**: *mecum*, with some MSS. Clem. omits. So in ver. 37.

36. **beire ouir**: *transfer*. **bot that thou will be done**: Vg., *sed quod tu*.

38. **For the spirit**: *spiritus quidem*. Wy., 'forsothe,' &c, **seek**: *infirmia*.

39. **he yede, and prayit, and said**: *abiens oravit . . . dicens*.

40. **And turnit agane eftsone, and fand**: so P.; Clem., *et reversus, denuo invenit*. Rh., 'and returning, again he found.' **made heuy**: P., 'heuyed'; *gravati*. **wist**: P., 'knewen.'

Mathew  
xxvi. c.  
Luc. xxii. d.  
Joh. xviii. a.

sall betray me is neire. <sup>43</sup> Ande yit, quhile he spak, Judas Scarioth, aan of the xij, com, and with him mekile pepile with suerdis and staves, send fra the hieast preestis and the scribes and fra the eldermen. <sup>44</sup> And his traitour had gevin to thame a takin, and said, Quhameuir I kisse, he it is; hald ye him, and leid ye warly. <sup>45</sup> And quhen he com, anon he rann to him, and said, Maister; and he kissit him. <sup>46</sup> And thai laid handis on him, and held him. <sup>47</sup> Bot aan of the men that stude about drew out a suerd, and smate the seruand of the hieast preest, and cuttit of his eire.

Math. xxvi.  
f.  
Luc. xxii. d.

<sup>48</sup> And Jesus ansuerd and said to thame, As to a theef ye haue gaan out, (a) with suerdis and staves, to tak me. <sup>49</sup> Day be day I was amang you, and taucht in the temple, and ye held nocht me: bot that the Scripturis be fulfillit. <sup>50</sup> Than all his discipilis left him, and fledd.

Esay. liii. b.  
Marc. xv. c.

<sup>51</sup> Bot a yonng man, clethit with a lynnynne clathe on the baire, followit him; and thai held him. <sup>52</sup> And he left the lynnynne clething, and fledd nakit away fra thame.

Math. xxvi.  
f.  
Luc. xxii. d.  
Joh. xviii. b.

<sup>53</sup> And thai ledde Jesu to the hieast preest; and al the preestis and scribes and eldermen com togiddire. <sup>54</sup> Bot Petire followit him on ferre, into the hall of the hieast preest; and he sat with the mynisteris, and warmyt him

(a) After out, to tak me deleted.

xiv. 43. send: St., Sixt., *missi*. Clem. omits.

44. I kisse: so P. Vg., *osculatus fuero*. Wy., 'I schal kisse.' leid ye warly: *ducite caute*; Wy., 'lede 3e warly, or queyntely.'

45. quhen he com, anon he rann: P., 'whanne he cam, anoon he came'; *cum venisset, statim accedens*. Rh., 'when he was come, immediately going to him,' &c. Maister: Vg., *Ave, Rabbi*. Rh., following Hent., also omits *Ave*; so WW.

47. Bot aan of the men: *unus autem quidam*.

50. Than all his discipilis, &c.: *tunc discipuli ejus relinquentes eum omnes fugerunt*.

51. Bot a yonng man: *adolescens autem quidam*; Wy., 'Sothli sum 3ong man.' on the baire: *super nudo*.

54. into the hall: *usque intro in atrium*; Wy., 'til with ynne in to the halle.' Rh., 'even in unto the court.'

at the fiere. <sup>55</sup> And the hieast preestis and all the counceile soucht witnessing aganes Jesu to tak him to the deid; bot thai fand nocht. <sup>56</sup> Forsuth mony said fals witnessing aganes him, and the witnessingis ware nocht conuenient. <sup>57</sup> And sum rying vp, baire fals witnessing aganes him, and said, <sup>58</sup> For we haue herd him sayand, I sal vndo this tempile made with handis, and eftir the thrid day I sall big ane vthir nocht made with handis. <sup>59</sup> And the witnessing of thame was nocht conuenient. <sup>60</sup> Ande the hieast preest raase vp into the myddis, and (a) askit Jesu, and said, Ansueris thou na thing to tha thingis that ar put aganes thee of thir? <sup>61</sup> Bot he was still, and ansuerd na thing. Eftsone the hieast preest askit him, and said to him, Art thou Crist, the sonn of blessit God? <sup>62</sup> And Jesus said to him, I am: and ye sal se mannis sonn sitting on the richt half of (b) the virtue of God, and cumming in the cloudis of heuen. <sup>63</sup> And the hieast preest, rivand his clathis, said, Quhat yit desire we witnessis? <sup>64</sup> Ye haue herd blasphemy; quhat semes to you? And thai al condempnyt him to be gilty of deid. <sup>65</sup> And sum begann to bespit him, and to hide his face, and to smyte him with buffetis, and say to him, Ared thou: and the seruandis

Mathew  
xxvi. f.

F. 50 v.

Johan. ii. c.

Math. xxvi.  
f.  
Luc. xxii. e.

Joh. vi. g.

Math. xxvi.  
g.iii. Reg.  
xxii. d.  
Joh. xvi. b.

(a) After *and*, *said* to deleted; *askit* added above.

(b) After *of*, *God* deleted.

xiv. 56. **Forsuth mony**: P., 'For manye'; *multi enim*. **conuenient**: P., 'couenable'; *convenientia*. So in ver. 59; compare ver. 11.

58. **eftir the thrid day**: St., Sixt., *post triduum*. Clem., *per triduum*. **I sall big**: P., 'Y schal bilde.'

62. **of the virtue of God**: Vg., *virtutis Dei*. Rh., 'of power,' omitting 'of God,' with Hent. and WW. **in the cloudis**: Vg., *cum nubibus*.

63. **rivand**: P., 'to-rente'; *scindens*. Wy., 'kittinge.' **Quhat yit desire we**: *Quid adhuc desideramus*; Rh., 'What need we . . . any further?'

65. **to hide**: so Wy. P., 'to hile'; *velare*. **Ared thou**: *prophetiza*.

Math. xxvi.  
 f.  
 Luc. xxii. d.  
 Johan. xviii.  
 b.

bet him with straikis. <sup>66</sup> And quhen Petire was doun in the hall, aan of the damysels of the hieast preest com. <sup>67</sup> And quhen scho had sene Petire warmand him, scho beheld him, and said, And thou was with Jesu of Nazareth. <sup>68</sup> And he denyit, and said, Nouthir I wate, nouthir I know quhat thou sais. And he yede furth out before the hall; and anon the cok crew. <sup>69</sup> And eftsone, quhen ane vthir damysele had sene him, scho began to say to men that stude about, That this is of thame. <sup>70</sup> And he (a) eftsone denyit. And eftire a litil, agane thai that stude neire said to Petire, Verralie thou art of thame: for thou art off Galilee alsa. <sup>71</sup> Bot he began to curse and to suere, For I know nocht this man quham ye say. <sup>72</sup> And anon the cok crew agane. And Petir bethocht on the word that Jesus had said to him, Before the cok craw tuyse, thrise thou sal deny me. And he began to wepe.

Marc. xiii.  
 d.

### xv chap.

Psal. ii. a.  
 Math. xxvii.  
 a., xxvii. d.  
 Luc. xxiii. a.  
 Johan. xviii.  
 d.  
 F. 51 r.

Ande anon in the morntide the hieast preestis made a counsale with the eldersmen and the scribes and with al the counceile, and band Jesu, and led, and betuke him to Pilate. <sup>2</sup> And Pilate askit him, Art thou King of Jewis? And Jesus ansuerd and

(a) After *he*, *eftir* deleted.

xiv. 66. doun in the hall: Wy., P., 'in the halle bynethen'; *in atrio deorsum*. Rh., 'in the court beneath.'

68. yede furth out: P., 'wente without forth'; *exiit foras*. anon the cok crew: Vg., *gallus cantavit*; but some MSS. add *statim*.

69. ane vthir damysele: so P. Vg., *ancilla*; no authority for 'ane vthir.'

71. quham ye say: *quem dicitis*.

72. anon . . . agane: P., 'anoon eftsoones'; *statim . . . iterum*. bethocht on: *recordatus est*.

xv. 2. And Jesus: Vg., *At ille*.

said to him, Thou sais. <sup>3</sup> And the hieast preestis accusit him in mony thingis. <sup>4</sup> Bot Pilate eftsone askit him, and said, Ansueris thou na thing? seis thou in how mony thingis thai accuse thee? <sup>5</sup> Bot Jesus ansuerd na maire; sa that Pilate wonndrit. <sup>6</sup> Bot be the feest day he was wonnt to leeu to thame aan of men bundin, quhameuir thai askit. <sup>7</sup> And aan thar was that was said Barrabas, that was bundin with men of discentioun, that had done man-slauchtir in seditioun. <sup>8</sup> And quhen the pepile was gaan vp, he began to pray as he euirmaire did to thame. <sup>9</sup> And Pilat ansuerd to thame, and said, Will ye I leeu to you the King of Jewis? <sup>10</sup> For he wist that the hieast preestis had taan him be invy. <sup>11</sup> Bot the bischopis sterit the pepile, that he suld rather leeu to thame Barrabas. <sup>12</sup> And eftsone Pilat ansuerd and said to thame, Quhat than will ye that I sal do to the King of Jewis? <sup>13</sup> And thai criet agane, Crucifie him. <sup>14</sup> Bot Pilate said to thame, Quhat euile has he done? And thai criet the maire, Crucifie him. <sup>15</sup> And Pilat, willand to mak assithment to the pepile, left to thame Barrabas, and betuke to thame Jesu, strikin with scourgis, to be crucifiet. <sup>16</sup> And knychtis ledde him furth into the porche of the tolbuthe; and thai callit togiddire al

Math. xxvii.  
b.Mathew  
xxvii. b.Math. xxvii.  
c.  
Luc. xxiii.  
b.Math. xxvii.  
d.  
Johan. xix.  
a.

xv. 6. to leeu: *dimittere*.      aan of men bundin: *unum ex vinctis*.

7. with men of discentioun: *cum seditiosis*.

8. he began to pray: similarly P.; *cæpit rogare*. Rh., 'they [the multitude] began,' &c. as he euirmaire did to thame: *sicut semper faciebat illis*; RV., 'the multitude . . . began to ask him to do as he was wont to do unto them.'

11. the bischopis: so Wy., P.; *pontifices*.

14. Quhat euile: *Quid enim mali*; Wy., 'Sothli what of yuel.' Rh., 'Why, what evil.'

15. to mak assithment: P., 'to make aseeth.' Wy., 'to do ynow'; *satisfacere*.

16. knychtis: *milites*. the porche of the tolbuthe: P., 'the porche [Wy., the floor] of the mote halle'; *atrium prætorii*.

the cumpany of knychtis. <sup>17</sup> And clethit him with  
 purple, and thai plettit a croun of thornis, and  
 puttit on him, <sup>18</sup> And thai begann to hailse him,  
 and said, Haile, thou King of Jewis. <sup>19</sup> And thai  
 smate his heid with a reed, and bespittit, and thai  
 knelit and wirschippit him. <sup>20</sup> And eftire that thai  
 had scornit him, thai vnclethit him of purple, and  
 clethit him with his clathis, and led him out to  
 crucife him. <sup>21</sup> And thai compellit a man that passit  
 the way, that com fra the toun, Symon of Cyrenen,  
 the fadere of Alexander and of Rufie, to beire his  
 croce. <sup>22</sup> And thai led him into a place Golgotha,  
 that is to say, the place of Caluarie. <sup>23</sup> And thai  
 gafe him to drink wyne next with myrre: and he  
 tuke nocht. <sup>24</sup> And thai crucifiet him, and departit  
 his clathis, and kest cavillis on thaim, quha suld tak  
 quhat. <sup>25</sup> And it was the thrid hour, and thai cruci-  
 fiet him. <sup>26</sup> And the titill of his cause was writin,  
 King of Jewis. <sup>27</sup> And thai crucifiet with him twa  
 thevis; aan at the richt half, and aan at his lift  
 half. <sup>28</sup> And the scripture was fulfillit, that sais, And  
 he is ordanit with wickit men. <sup>29</sup> And as thai passit  
 furth, thai blasphemyt him, mouand thare heidis, and  
 sayand, Vath! thou that destroyis the tempile of

Joh. xix. b.

Math. xxvi.  
d.  
Luc. xxiii. c.

F. 51 v.

Psal. xxi. b.  
Math. xxvii.  
d.Johan. xix.  
c.Esay. liii. d.  
Mar. xiii. f.  
Math. xxvii.  
e.  
Luc. xxiii. d.

xv. 17. **plettit a croun**: P., 'writhen a coroun'; *plectentes coronam*. Wy., 'foldinge a corown.'

18. **to hailse**: P., 'to grete'; *salutare*.

19. **bespittit** (omitting *him*): P., 'bispatten hym'; *conspuebant cum*.

21. **fra the toun**: similarly Wy., P.; *de villa*. Rh., 'from the country.'

23. **next with myrre**: P., 'meddlid with mirre'; *myrrhatum*.

24. **kest cavillis**: P., 'kesten lot'; *mittentes sortem*. Wy., 'sendinge lot.'

26. **writin**: Vg., *inscriptus*. Rh., 'superscribed.' Some MSS. read *scriptus*.

28. **ordanit**: so P., 'ordeyned.' Vg., *reputatus*; but many MSS. read *deputatus*.

God, and in thre dais biggis it agane, <sup>80</sup> Cum down fra the croce, and mak thiself saif. (a) <sup>81</sup> Also the hieast preestis scornit him ilk to vthir with the scribes, and said, He made vthir men saif; he may nocht salue himself. <sup>82</sup> Crist, King of Israel, cum now down fra the croce, that we se and beleue. And thai that ware crucifiet with him despiset him. <sup>83</sup> And quhen the sext hour was cummin, mirknessis war made on al the erde, till into the nynt houre. <sup>84</sup> And in the nynt hour Jesus criet with a gret voce and said, Heloy, Heloy, lama zabathany? that is to say, My God, my God, quhy has thou left me? <sup>85</sup> And sum of men that stude about herd, and said, Lo, he callis Helie. <sup>86</sup> And aan ran and fillit a sponge with vynagre, and put it about to a reed, and gafe to him drink, and said, Suffire ye; se we gif Helie cummis to put him down. <sup>87</sup> And Jesus gafe out a gret cry, and deit. <sup>88</sup> And the veile of the tempile was rent in twa fra the hieast (b) to benethe. <sup>89</sup> Bot the centurion, that stude forganis, f.

Math. xxvii.  
c.  
Luc. xxiii. b.

Psal. xxi. a.

Math. xxvii.  
c.  
Johan. xix.  
c.

Math. xxvii.  
f.

(a) After *saif*, *And the hieast* deleted.

(b) After *hieast*, *till* deleted.

xv. 29. *biggis it agane*: P., 'bildist it aȝen'; *reëdificas*.

31. *Also*: Vg., *Similiter et*. *hieast preestis*: *summi sacer-*  
*dots*. *ilk to vthir*: *ad alterutrum*.

32. *despiset*: P., 'dispidisen'; *convitiabantur*. Rh., 'railed at.'

33. *mirknessis war made*: *tenebrae facta sunt*.

34. *Heloy*: so P. Vg., *Eloi*. *lama zabathany*: P., 'lama-sabatany'; *lamma sabacthani*. *has thou left*: P., 'hast thou forsakun'; *dereliquisti*.

35. *callis*: P., 'clepith.'

36. *put it about to a reed*: P., 'puttide aboute to a reede'; *circumponensque calamo*. *Suffire ye; se we*: *Sinite, videamus*; Rh., 'Let be; let us see.'

38. *in twa*: P., 'atwo'; *in duo*. *fra the hieast to benethe*: *a summo usque deorsum*.

39. *forganis*: P., 'forn aȝens'; *ex adverso*. Rh., 'over against.'

Luc. xxiii. c. seand that he sa cryand had deit, said, Verralie  
 Johan. xix. c. this man was Goddis sonn. <sup>40</sup> And thare ware also  
 women behaldand on ferre: amang quhilkis was Marie  
 Luc. viii. b. Magdalene, and Marie the moder of James the les  
 and of Joseph, and of Salome; <sup>41</sup> And quhen Jesus  
 was in Galilee, thai followit him, and mynistrit to  
 him; and mony vthir women that com vp togiddire  
 Math. xxvii. with him to Jerusalem. <sup>42</sup> And quhen the euentide was  
 cummin, for it was the euentide quhilk is before the  
 Luc. xxiii. c. saboth, <sup>43</sup> Joseph of Arimathie, the nobile decurion,  
 Joh. xix. d. com, and he abade the kingdome of God, and  
 F. 52 r. hardilie he entrit to Pilat, and askit the body of  
 Jesu. <sup>44</sup> Bot Pilat wonndrit gif he ware now deid,  
 and, quhen the centurion was callit, he askit him gif  
 he war deid. <sup>45</sup> And quhen he knew of the cen-  
 turion, he grauntit the body of Jesu to Joseph.  
<sup>46</sup> And Joseph boucht lynnynne clathe, and tuke him  
 doun, and wand him in the lynnyn clathe, and laid  
 him in a sepulture that was hewyn of a staan, and  
 weltirit a staan to the dure of the sepulture. <sup>47</sup> And  
 Marie Magdalene and Marie of Joseph beheld quhare  
 he was laid. ✠

Mathew  
xxvii. g.

xv. 39. seand . . . said: P., 'siȝ . . . and seide.'

40. behaldand on ferre: P., 'biholdynge fro afer'; *de longe aspicientes*. Magdalene: P., 'Maudeleyn,' and so in ver. 47.

41. mony vthir women that com vp togiddire with him: P., 'many othere wymmen, that camen vp,' &c.; *alia multa, que simul cum eo ascenderant*.

42. the euentide was cummin: *sero esset factum*. it was the euentide: *erat parascue*. Rh., 'it was the Parascue.'

43. and he abade: *qui et ipse erat expectans*; Rh., 'who himself also was expecting.' kingdome: P., 'rewme.' hardilie: P., 'booldli'; *audacter*.

44. callit: P., 'clepid'; *accersito*.

46. boucht lynnynne clathe: *mercatus sindonem*; Rh., 'buying sindon.' wand him in, &c.: P., 'wlapide in,' omitting 'him'; *involvit sindone*. weltirit a staan: P., 'walewide a stoon'; *advolvit lapidem*.

## The xvi chapture.

✠ Ande quhen the saboth was passit, Marie Magdalen, and Marie of James, and Salome, boucht suete smelling oynyementis, to cum and to anyont Jesu. <sup>2</sup> And ful airlie, in aan of the wolk dais, thai com to the sepulture quhen the sonn was risin. <sup>3</sup> And thai said togiddire, Quha sall moue to vs away the staan fra the dure of the sepulture? <sup>4</sup> And thai beheld, and saw the staan weltrit away: fore it was full gret. <sup>5</sup> And thai yede into the sepulture, and thai saw a yonngling, clethit with a quhyte stole, sittand at the richt half; and thai ware affeirit. <sup>6</sup> Quhilk said to thame, Will ye nocht dreed; ye seke Jesu of Nazareth, crucifiet; he is risen, he is nocht here; lo the place quhare thai laid him. <sup>7</sup> Bot ga ye, and say ye to his discipilis and to Petire that he sal ga before you into Galilee; thare ye sall se him, as he said to yow. ✠ <sup>8</sup> Ande thai yede out, and fled fra the sepulture; for dreed and quaking had assailyeit thame: and to na men thai said ony thing; for thai dred. ✠ <sup>9</sup> And Jesus raase airlie the first day of the wolk, and apperit first to Marie Magdalen, fra quham

Math. xxviii.  
a.  
Luc. xxiii. d.  
Johan. xx. d.

Math. xxviii.  
a.  
Luc. xxiii.  
a.

Actis i. a.  
Mar. xiii. d.

Math. xxviii.  
a.  
Luc. xxiii.  
a.

xvi. 1. **suete smelling oynyementis**: similarly P.; *aromata*.

2. **in aan of the wolk dais**: so P., 'in oon of the woke daies'; *una Sabbatorum*. Rh., 'the first of the Sabbaths'; rather, 'the first day of the week.' Compare ver. 9. For *una*=first, see Vg., Ezech. xxix. 17, xxxi. 1; and Agg. i. 1.

3. **togiddire**: *ad invicem*.

4. **beheld, and saw**: *respicientes viderunt*. **weltrit away**: P., 'walewid awei'; *revolutum*. Rh., 'rolled back.'

5. **clethit**: P., 'hilide'; *coopertum*. **stole**: *stola*; Rh., 'robe.' **ware affeirit**: P., 'weren afeerd'; *obstupuerunt*.

6. **Will ye nocht dreed**: P., 'Nyle 3e drede.'

7. **ga ye, and say ye**: P., 'go 3e, and seie 3e.' Many MSS. read *et*; but Clem., *ite, dicite*. **sal ga**: reading *præcedet* with St., Sixt. Clem., *præcedit*.

8. **dreed and quaking**: *tremor et pavor*.

9. **Jesu**: so St., Sixt.; but Clem. omits. **the first day of the wolk**: *prima Sabbati*; Rh., 'the first of the Sabboth.' See ver. 2.

i. Cor. xv. a. he had castin out vij devilis. <sup>10</sup> And scho yede and  
tald to thame that had bene with him, quhilkis ware  
wailand and wepand. <sup>11</sup> And thai, herand that he  
Luc. xxiii. c. leeuet, and was sene of hir, beleuet nocht. ✠ ✠ <sup>12</sup> Bot  
eftir thir thingis, quhen ij of thame yede, he was schawit  
F. 52 v. in ane vthir liknes, to thame gangand into a toun.  
<sup>13</sup> And thai yede and tald to vthir: and nouthir thai  
Luc. xxiii. c. beleuet to thaim. ✠ ✠ <sup>14</sup> Bot at the last, quhen the  
xj discipilis sat at the mete, Jesus apperit to thame,  
and repreuit the vnbeleue of thame and the hardnes  
of hart, for thai beleuet nocht to thame that had sene  
that he was risen fra deid. <sup>15</sup> And he said to thame,  
Math. xxviii. c. Ga ye into al the world, and ‡ preche the Gospell to ilk  
Joh. xx. c. creature. <sup>16</sup> Quha that beleues and is baptizit salbe saif;  
‡ bot he that beleues nocht salbe dampnyt. <sup>17</sup> And thir  
Actis v. b., viii. a., xvi. c., xix. a., and ii. a. taknys sall follow thame that beleues: In my name  
Luc. ix. b. thai sal cast out feendis; thai sall speke with new  
tonngis; <sup>18</sup> Thai sal do away serpentis; and gif thai  
Actis xiii. b., xxiii. a., and xxviii. a. Luc. xxiii. d. drink ony venomme, it sal nocht noy thaim; thai sal put  
thar handis on seekmen, and thai sal wax hale. <sup>19</sup> Ande  
the Lord Jesus, eftir that he had spokin to thame, was  
takin vp into heuen, and he sittis on the richt half of  
God. <sup>20</sup> And thai yede furth, and prechit our alquhare,  
fore the Lord wroucht with thame, and confermyt the  
word with signis following. ✠

‡ Preach the Gospel vnto all creaturis —that is, opynly and in euery place; baith to Jewes and Gentiles.

‡ He that belewis nocht sal be dampned. Infidelite is the synn quhairof the Halygaist sal rebuke the world. Joh. xvi. Bot as for thaim that repent and turniss vnto Christ, thocht God had closit thingis vndir vnbeleif in tymess past, yit wil he now haif mercye vponn them.

xvi. 10. And scho yede: Clem., *Illa vadens*; but at illa in some MSS. quhilkis ware wailand and wepand: *lugentibus et stentibus*.

12. yede: *ambulantibus*. he was schawit: *ostensus est*. into a toun: *in villam*; Rh., 'into the country.'

13. to vthir: *ceteris*; Rh., 'the rest.'

14. was risen fra deid: Clem., *resurrexisse*. Cor. vat. adds a *mortuis*.

16. salbe dampnyt: *condemnabitur*.

17. follow: Wy., P., 'sue.'

18. do away: *tollent*. ony venomme: *mortiferum quid*; Wy., 'ony venym, or deedli thing that bryngith deeth.' sal nocht noy thaim: *non eis nocet*. wax hale: P., 'wexe hoole'; *bene habebunt*.

20. our alquhare: P., 'euery where'; *ubique*.

# Luke.

## THE PROLOUGE ONN SANCT LUKIS GOSPELL. (a)

**L**VK was a man of Sirie be natioun, and of Antioche; and was a medicynere be art or craft, (b) and a disciple of apostilis. Eftirwart he followit Paule till to his ending, and seruit God, and was without gret synn; fore nouthir he had a wif in ony tyme, nouthir childire, and he deit in Bithiny at lxxiiij yeris, and was full of the Haligaast. And quhen gospellis (c) war writin be Mathou in Judee, and be Marc in Italie, Luk, be inspiratioun (d) of the Haligaast, wrate this gospell in the cuntreis of Achaie. The maast need of his trauale was this, that the manhede of Crist sulde be opin to faithfull Greekis be all prophetis that God suld cum in flesch—that is, to schaw be all prophetis that Crist suld be God and man togiddire, or perauenture Cristin Grekis tuke hede to the fabilis of Jewis, and war haldin in desire alanerlie of Moyses law. And Luc traualit or perauenture outhir thai war dissauet be fabilis of heretikis and fuleche sollicitatiouns (e) and fell away fra treuth. This Luc begynnys at the concepcioun and natiuitee of Johnne Baptist, and discriues the natiuitee and baptyme and preching of Crist, and his deid and rysing agane and ascensioun. F. 53 r.

(a) **The Prolonge** is a Scottish transcript of one of the prefaces which are found in certain MSS. of Purvey's Wycliffe. It follows, with some slight variations, the shorter Latin prologue (printed by Wordsworth and White, i. 271), which is (as in the case of the Prefaces to Matthew and Mark) an abridgment of a longer prologue found in the majority of MSS. and many printed editions of the Vulgate.

(b) **medicynere be art or craft**: P., 'a leche in craft'; *arte medicus*.

(c) **gospett**, MS.

(d) **be inspiratioun**: P., 'be the stiring'; *instigante*.

(e) **fuleche sollicitatiouns**: P., 'fonnaed stelthis'; *stultis sollicitudinibus*.

## Luke The first chapture.

<sup>5</sup> **I**N the dais of Herode, king of Judee, thare was  
 i. Paral. xxv. a preest, Zacharie be name, of the sort of Abia;  
 b. and his wif was of the douchtris of Aaron, and hir  
 name was Elizabeth. <sup>6</sup> And bathe war iust before God,  
 gaing in al the comandmentis and justifyingis of the  
 Lord without playnt. <sup>7</sup> And thai had na child, for  
 Elizabeth was barane; and baith war of gret age in  
 thar dais. <sup>8</sup> And it befell, quhen that Zacharie suld  
 do (a) the office of preesthede in the ordour of his course  
 before God, <sup>9</sup> Eftire the custum of preesthede, he  
 yede furth be lott and entrit into the temple of the  
 Lord to cast encense. <sup>10</sup> And al the multitude of the  
 Exod. xxx. b. Hebre. ix. a. pepile was outwith and prayit in the hour of encense-

(a) *do* corrected out of *to*.

i. 1-4. These four verses are not found in any copy of Purvey's version, and in only two copies of the earlier or Wycliffe's version; and in these they are introduced with the words 'Here begynneth another prologe.'

5. **of the sort**: *de vice*; Rh., 'of the course' (cf. ver. 8).

6. **gaing**: *incedentes*. **justifyingis**: *justificationibus*. **without playnt**: P., 'withouten pleynt'; *sine querela*. Rh., 'without blame.' Abp. Ham. (p. 29), 'Thai observit all the commandis and ceremonyis of our Lord bot ony complaint.' J. Ham. (Fac. Traict., p. 156), 'Thay war baith Iust before God, walkand in al the comandiments and iustifications of the lord.'

7. **war of gret age in thar dais**: similarly P.; *processissent in diebus suis*. Wy., 'hadden gon forth fer in her dayes.' Rh., 'were well stricken in thair days.'

8. **it befell**: P., 'it bifel'; *factum est*. **Zacharie**: so St., Sixt., and majority of Vg. MSS.; but Clem. omits. **of his course**: so P., 'cours'; *vicis sue*.

9. **be lott**: *sorte*. **temple of the Lord**: so Wy. Vg., *templum Domini*; but P. omits 'of the Lord.' **to cast encense**: Wy., 'shuld putte ensence'; *ut incensum poneret*. P. simply, 'to encense.'

10. **outwith**: P., 'with outforth'; *foris*.

ing. <sup>11</sup> Ande ane angel of the Lord apperit to him and stude on the richthalf of the altare of encense. <sup>12</sup> And Zacharie, seand, was affrayit, and dreed fell vponne him. <sup>13</sup> Ande the angel said to him, Zacharie, dreed thee nocht: for thi prayer is herd; and Eliza-bethe, thi wif, sal beire to thee a sonn, and his name salbe callit Johnne. <sup>14</sup> And joy and glaiding salbe to thee; and mony sall haue ioy in his natiuitee. <sup>15</sup> For he salbe gret before the Lord, and he sal nocht drink wyne nore sidre; and he salbe fulfillit with the Haligast, yit of his moderis wambe. <sup>16</sup> And he sal conuert mony of the childire of Israel to thare Lord God. <sup>17</sup> And he sal ga before in spirit and virtue of Helie, and he sal turn the hartis of fadris to the sonnis, and men out of beleue to the prudence of iust men, to mak reddy a perfyte pepile to the Lord. <sup>18</sup> Ande Zacharie said to the angel, Quharof sall I wit this? for I am ald, and my wife has gaan ferr into hire dais. <sup>19</sup> And the angel ansuerde and said to him, For I am Gabriel, that standis neire before God; and I am send to thee to speke, and to evangelize to the thir thingis. <sup>20</sup> And, lo, thou salbe dommbe, and thou

Mala. iii. d.  
Math. xii. b.

Gene. xvii. c.  
and xviii. b.  
Judi. xiii. b.

F. 53 v.

i. 13. **salbe callit Johnne**: P., 'schal be clepid Joon.' Vg., *vocabis nomen ejus Joannem*.

14. **glaiding**: P., 'gladyng'; *exultatio*.

15. **wyne nore sidre**: P., 'wyn and [but many MSS., ne] sidir'; *vinum et siceram*. Rh., 'wine and sicer.' **salbe fulfillit**: *replebitur*. yit: P., '3it'; *adhuc*. **his moderis wambe**: P., 'his modir wombe.' J. Ham. (Fac. Traict., p. 156), 'He sal be great before the lord, and he sal not drink wyne and Sicere, and he sal be replenisit with the halie Spirit, euin frome his Mothers wombe.'

17. **before**: P., 'bifor hym'; *ante illum*. **and he sal turn**: Vg., *ut convertat*. **men out of beleue**: *incredulos*.

18. **Quharof sall I wit this?** *Unde hoc sciam?* **has gaan ferr into hire dais**: P., 'hath gon fer in to hir daies'; *processit in diebus suis*. Cf. ver. 7.

19. **For I am**: so P.; but Vg., *Ego sum*, without conjunction. **standis neire**: P., 'stonde ni3'; *asto*. **to thee to speke**: Vg., *loqui ad te*.

iii. Reg. vii.  
a.

Math. i. c.

sal nocht may spek, till in the day in quhilk thir thingis salbe done, for thou has nocht beleuet to my wordis, quhilkis salbe fulfillit in thare tyme. <sup>21</sup> And the pepile was abidand Zacharie, and thai wonndrit that he taret in the tempile. <sup>22</sup> And he yede furth, and mycht not speke to thame: and thai knew that he had sene a visioun in the tempile: and he beknyt (or synet) to thame, and he duelt still dommbe. <sup>23</sup> And it was done, quhen the dais of his office ware fulfillit, he yede into his hous. <sup>24</sup> And eftir thire dais Elizabeth, his wif, consauet, and hid hir v monethis, and said, <sup>25</sup> For sa the Lord did to me in the dais in quhilk he beheld to tak away my represe amang men. ✠ <sup>26</sup> Bot in the sext moneth the angel Gabriel was send fra God into a citee of Galilee, quhais name was Nazareth, <sup>27</sup> To a virgine spousit to a man quhais name was Joseph, of the hous of Daid; and the name of the virgine was Marie. <sup>28</sup> And the angel entrit to hir, and said, Haile full of grace, the Lord be with thee: blessit be thou amang women. <sup>29</sup> And quhen scho had herd, scho was trublit in his word, and thought quhat maner salutatioun this was. <sup>30</sup> And the angel said to hir, Na dreed thou nocht, Marie;

i. 20. **sal nocht may spek**: P., 'schalt not mow speke'; *non potens loqui.* for: *pro eo quod.*

22. **mycht not**: *non poterat.* **beknyt (or synet)**: P., 'bikenyde'; *erat innuens.* **duelt still dommbe**: so P., 'dwellide,' &c.; *permansit mutus.*

23. **yede**: P., 'went.'

24. **hid hir**: *occultabat se.*

25. **beheld**, &c.: *respexit auferre opprobrium meum*; Rh., 'he had respect to take away my reproach.'

27. **virgine . . . virgine**: P., 'maidyn . . . maidun.' **spousit**: Wy., P., 'weddid'; *desponsatam.*

28. **Haile full of grace**, &c.: *Ave, gratia plena*, &c. Abp. Ham. (p. 273), 'Haile Marie ful of grace, our lord is with the; blissit art thou amang wemen.'

29. **in his word**: *in sermone ejus*; Rh., 'at his saying.'

30. **Na dreed thou nocht**: P., 'Ne drede thou not'; *Ne timeas.* Abp. Ham. (p. 272), 'Thow hes found grace and favour at God.'

† Thou hes  
founde grace  
anentis God)  
That is, thou  
hes ane gra-  
ciouss and  
ane merci-  
full God.

for † thou has fundin grace anentis God. <sup>31</sup> Lo, thou  
sall consaue in wambe, and (a) sal beire a sonn, and  
thou sal call his name Jesus. <sup>32</sup> This salbe gret, and he  
salbe callit the sonn of the hieast; and the Lord God  
sal gefe to him the seet of Daid, his fader: <sup>33</sup> And  
he sal regne in the hous of Jacob withoutin end; and  
of his kingdom salbe nane end. <sup>34</sup> And Marie said  
to the angel, On quhat maner sal this thing be done,  
for I know nocht man? <sup>35</sup> And the angel ansuerd  
and said to hir, The Haligaast sal cum fra abone  
into thee, and the virtue of the Hieast sal ouir-  
schaddou thee: and tharfor that haly thing that salbe  
born of thee salbe callit the sonn of God. <sup>36</sup> And lo,  
Elizabeth, thin aunt, and scho alsa has consauet (b) a  
sonn in hir eeld; and this moneth is the sext to hir that is  
callit barayn. <sup>37</sup> For euiry word sal nocht be impossible  
anentis God. <sup>38</sup> And Marie said, Lo the handmaidin

Esay. vii. c.

Math. i. c.  
Luc. ii. c.Esay. ix. b.  
Dani. vii. b.  
Michias iii.  
b.

Hebre. i. b.

F. 54 r.

Marc. ix. c.

(a) After *and*, *beire a sonn* deleted.(b) *cosauet*, MS.

i. 33. **withoutin end**: *in aeternum*. **kingdom**: P., 'rewme.'  
J. Ham. (Fac. Traict., p. 189), 'He sal regne in the hous of Iacob  
for euer, and thair salbe na end of his kingdome.'

34. **On quhat maner**, &c.: *Quomodo fiet istud*. Abp. Ham.  
(p. 148) paraphrases, 'How may this be . . . seand that I am  
nocht purposit to ken a man carnally.'

35. **sal cum fra abone**: *superveniāt*; Abp. Ham. (p. 145), 'The  
haly spreit sall cum upon the, and the powar of the hiaist sal ouir  
shadow the.' **and tharfor**: *ideoque et*; Rh., 'and therefore also.'  
Vv. 34, 35: Gau (p. 39), 'schw sperit at the angel quhow that suld  
be for quhy schw knew na man. Thane the angel ansuert . . . the  
halie spreit sal licht in the, and ye power of almychtine God sal  
scheyne apone the; and that halie thyng quhilk sal be borne of the  
sal be callit the sone of God.' **that haly thing**, &c.: *quod nas-  
cetur ex te sanctum*.

36. **thin aunt**: P., 'thi cosyn'; so Wy., 'cosynness' or 'cosyne';  
*cognata tua*. **hir eeld**: P., 'hir eelde'; *senectute sua*.

37. **For euiry word**, &c.: *quia non erit impossibile . . . omne  
verbum*; Abp. Ham. (p. 207), 'thair is na word impossibil to God.'

38. **Lo**, &c.: Abp. Ham. (p. 273), 'Behald the boundmaidin of  
our Lord, be it to me as thow hes said.'

Luc. xviii. e. of the Lord; be it done to me eftir thi word. Ande the angel departit fra hir. ¶ <sup>39</sup> And Marie raase vp in tha dais, and went with haast ‡ into the montanis, into a citee of Judee; <sup>40</sup> And scho entrit into the hous of Zacharie, and salusit Elizabeth. <sup>41</sup> And it was done, as Elizabeth herd the salutatioun of Marie, the yonng child in hir wambe glaidit; and Elizabeth was fulfillit with the Haligaast: <sup>42</sup> And criet with a gret voce, and said, Blessit be thou amang women, and blessit be the fruit of thi wambe. <sup>43</sup> Quharof is this thing to me, that the moder of my Lord cum to me? <sup>44</sup> For, lo, as the voce of thi salutatioun was made in myn eiris, the infant (or yonng-child) glaidit in ioy in my wambe. <sup>45</sup> And blessit be thou that has beleuet; for tha thingis that ar said of the Lord to thee salbe perfytlyl done. <sup>46</sup> And Marie said, My saule (a) magnifies the Lord, <sup>47</sup> And my spirit has glaidit in God my heil. <sup>48</sup> For he beheld the meeknes of his handmaidin; for,

‡ Into the montanis, into the citee of Jewry). By this citee Luk meanis Jerusalem.

Essay. lxi. b.

(a) After *saule*, has deleted: *magnifies* corrected out of *magnifiet*.

i. 40. *salusit*: P., 'grette'; *salutavit*.

41. *glaidit*: P., 'gladide'; *exultavit*. Rh., 'did leap.'

42. *Blessit be thou*, &c.: Abp. Ham. (p. 276), 'Blissit art thou amang wemen . . . and blissit is the fruit of thi wame.'

43. *Quharof*: P., 'And whereof'; Vg., *Et unde*. Vv. 41-43: J. Ham. (Fac. Traict, p. 152), 'And it come to pas that sa sune as Elizabeth hard the salutation of Maria, the barne reiosit in his mother's wombe; and Elizabeth was replenisit with the halie Spirit, and scho cryit with a loud voce and sayd, Blissit art thou amangis al wemen, and blissit is the fruit of thy wombe; and how is this commit to me, that the Mother of my lord suld come to visie me.'

44. *the infant (or yonng-child)*: P., 'the 3ong child'; *infans*. *glaidit in ioy*: *exultavit in gaudio*.

45. *blessit be thou*: Abp. Ham. (p. 45), 'Happy art thou . . . quhilk hes gevin credit to the messenger of God.' of the Lord: *a Domino*. *salbe perfytlyl done*: *perficientur*; Rh., 'shall be accomplished.'

47. *my heil*: P., 'myn helthe'; *salutari meo*.

48. *beheld*: *respexit*. J. Ham. (Fac. Traict, p. 153), 'because he hes had regarde to the humilitie of his seruante.'

lo, of this al generatiouns sal say that I am blessit.

<sup>49</sup> For he that is mychti has done to me grete thingis ; and his name is haly. <sup>50</sup> And his mercy is fra kinred into kinreddis to men that dredis him. <sup>51</sup> He made

mycht in his arme ; he scatterit proudmen with the thought of his hart. <sup>52</sup> He put down mychti

i. Reg. ii. a.  
Ecclesi. x. c.

men fra the seet, and vpheet mekemen. <sup>53</sup> He has fulfillit hungrie men with gudes ; and he has left richemen void.

<sup>54</sup> He, having mynd of his mercy, tuke Israel,

his childe ; <sup>55</sup> As he has spokin to oure fadris, to Abraham,

Gene. xxii.

and to his seed in to warldis. <sup>56</sup> And Marie

duelt with hir as it war iij monethis, and turnit agan

into hir hous. ✠ <sup>57</sup> Bot the tyme of bering child was

fulfillit to Elizabeth ; and scho baire a sonn. <sup>58</sup> And

F. 54 v.

the nechbouris and cusingis of hir herd that the Lord

had magnifiet his mercy with hir ; and thai thankit

him. <sup>59</sup> And it was done in the aughtand day, thai

com to circumcide the child ; and thai callit him

Gene. xvii.  
b.  
Leui. xii. a.

Zacharie, be the name of his fadere. <sup>60</sup> And his modere

ansuerd and said, Nay ; bot he salbe callit Johnne.

<sup>61</sup> And thai said to hir, For na man is in thi kinred

that is callit this name. <sup>62</sup> And thai synet to his fadere,

i. 48. of this : so P.; *ex hoc*. Rh., 'from henceforth.' sal say that I am : *me dicent*. Abp. Ham. (p. 272), 'Fra this tyme all generatiouns sall call me blissit.'

50. fra kinred into kinreddis : *a progenie in progenies*.

51. with the thought of his hart : *mente cordis sui* ; Rh., 'in the conceit of their heart.'

52. fra the seet : P., 'fro sete' ; *de sede*. vpheet : P., 'enhaunside' ; *exaltavit*.

53. left richemen void : *divites dimisit inanes*.

54. having mynd of : *recordatus*. tuke : *suscepit* ; Rh., 'hath received.'

55. in to warldis : *in sæcula*.

58. cusingis : P., 'cosyns' ; *cognati*. thai thankit him : similarly P.; *congratulantur ei*.

59. aughtand : P., 'eijte' ; *octavo*.

60. callit : P. 'clepid.'

62. synet : P., 'bikeneden' ; *innuebant*.

quhat he wald that he ware callit. <sup>63</sup> And he askit a poyntell, and wrate, sayand, Johnne is his name. And almen wonndrit. <sup>64</sup> And anon his mouthe was opnyt and his tonng, and he spak, and blessit God. <sup>65</sup> And dreed was made on al thar nechbouris; and al thire wordis ware publisit on al the montanis of Judee. <sup>66</sup> And almen that herde puttit in thare hart, and said, Quhat maner child sall this be? For the hand of the Lord was with him. <sup>67</sup> And Zacharie, his fadere, was fulfillit with the Haligaast, and propheciet, and said, <sup>68</sup> Blessit be the Lord God of Israel; for he has visitit and made redemptioun of his pepile, ✠ <sup>69</sup> And he has raasit to vs a horn of heill in the hous of Daud his childe. <sup>70</sup> As he spak be the mouthe of his haly prophetis, that ware fra the world: <sup>71</sup> Heill fra oure ennimyis, and fra the hand of almen that hatit vs; <sup>72</sup> To do mercy with oure fadris, and to haue mynd of his halie testament; <sup>73</sup> In the gret aath that he suore to Abraham oure fadere, to gefe himself to vs, <sup>74</sup> That we without dreed, delyuerit fra the hand of oure ennimyis, serue to him, <sup>75</sup> In halynes and richtwisnes before him, in al oure dais. <sup>76</sup> And thou, child, salbe callit the

Psal. cxxxi.  
b.

Gene. xxii.  
c.

Essay.  
xxxviii. d.  
Hebre. ix. c.

i. 63. **poyntell**: P., 'poyntil'; *pugillarem*. According to Jam., 'poyntal' (Fr. *pointille*) is a weapon such as a javelin, or a pointed instrument with which one plays on a harp (Douglas, 'Æneid'); more commonly, however, a *stilus*, as in Wy. (Job xix. 24), 'grauen in a boc with an iren pointel' (see examples in Catholicon). It is here used for the writing tablet (*pugillar*), or writing materials generally.

66. **puttit in thare hart**: so P., 'puttiden in her herte'; *posuerunt*. Rh., 'laid them up,' &c. **Quhat maner child, &c.**: with P. overlooking *putas*. Vg., *Quis* [WW., *quid*] *putas, puer iste erit?* Wy., 'Who, gessist thou, this child schal be?'

69. **raasit**: P., 'rerid'; *erexit*. **of heill**: P., 'of heelthe'; *salutis*.

70. **fra the world**: *a sæculo*; Rh., 'from the beginning.'

71. **Heill**: P., 'Helthe'; *salutem*. **hatit**: *oderunt*.

73. **In**: apparently a slip. Wy., 'The ooth.' P., 'The greet ooth.' Vg., *Iusjurandum*. 76. **callit**: P., 'clepid.'

† To gif science of saluacioun vnto his peopill) That thai may know how thai moun be sawed, not be the warkis of the lawe, bot be the forgifness of synnes, quhilk cumis only of the tendyre mercy of God.

† Rysyng vp) Christ in his God heade is the day that sprang fra the heitht.

prophet of the hieast: for thou sall ga before the face of the Lord to mak reddy his wayis; <sup>77</sup> † To geue science of heil to his pepile, into remissioun of thare synnis, <sup>78</sup> Be the inwartnes of the mercy of our God; in quhilkis he, † rysing vp fra on hie, has visitit vs, <sup>79</sup> To geue licht to thame that sittis in mirknessis and in schadou of deid, to dresse our feet in the way of pece. † <sup>80</sup> And the child waxit, and was confortit in spirit, and was in desert placis till to the day of his schawing to Israel. F. 55 r.

### The Second chapture.

✠ Ande it was done in tha dais, a mandment went out (a) fra the emperoure August, that al the warld suld be descriuet. <sup>2</sup> This first descryuing was made of Cirine, justice of Sirie. <sup>3</sup> And almen went to mak professioun, ilk into his awn citee. <sup>4</sup> And Joseph went vp fra Galilee, fra the citee of Nazareth, into Judee, into a citee of Daid, that is callit Bethleem, fore that he was of the hous and of the meynye of Daid. <sup>5</sup> That he suld knowleche with Marie his wif, that was

i. Reg. xv.,  
xvi. a., xx.  
b.

(a) out added above the line.

i. <sup>77</sup>. science of heil: P., 'scyence of helthe'; *scientiam salutis*.

<sup>78</sup>. Be the inwartnes: *per viscera*; Wy., 'bi the entraylis.'  
rysing vp: P., 'sprynginge vp'; *oriens*. Rh., 'the orient.'

<sup>79</sup>. mirknessis: P., 'derknessis'; *tenebris*. to dresse: so Wy., P.; *ad dirigendos*.

<sup>80</sup>. confortit: P., 'coumfortid'; *confortabatur*. Rh., 'was strengthened.'

ii. 1. descriuet: *describeretur*.

2. descryuing: *descriptio*; Rh., 'enrollment.' justice: *præside*.

3. to mak professioun: *ut profiterentur*. Compare ver. 5.

4. And Joseph: Vg., *autem et J.* Rh., 'And Joseph also.' callit: P., 'clepid.' meynye: P., 'meyne'; *familia*.

5. he suld knowleche: similarly P.; *profiteretur*. Rh., 'to be enrolled.'

Math. i. c.

i. Thymo. iii.  
b.

F. 55 v.

weddit to him and was gret with child. <sup>6</sup> And it was done, quhile thai ware thar, the dais ware fulfillit that scho suld beire childe. <sup>7</sup> And scho baire hire first born sonn, and wrappit him in clathis, and laid him in a cribbe; for thare was na place to him in na chalmere. <sup>8</sup> And schepherdis war in the sammin cuntre wakand and kepand the wacheingis of the nycht on thare flock. <sup>9</sup> And, lo, the angel of the Lorde stude beside thame, and the cleirnes of God schynit about thame; and thai dredd with gret dreed. <sup>10</sup> And the angell said to thame, Will ye nocht dreed; for, lo, I preche to you a gret ioy, that salbe to al the pepile. <sup>11</sup> For a saluatour is born this day to you, that is Crist the Lord, in the citee of Daud. <sup>12</sup> And this is a takin to you: Ye sal find a yonng child wlappt in clathis, and laid in a cribbe. <sup>13</sup> And suddanlie thare was made with the angel a multitude of heuenlie knichthede loving God, and sayand, <sup>14</sup> Glorie be in the hieast thingis to God, and in erd pece, † to men off gude will. ¶ <sup>15</sup> Ande it was done, as the angellis passit away fra thame into heuen, the schepherdis spak togiddire and said, Go we our to Bethleem, and se we this word that is made, quhilk the Lord has made and schawin to vs.

† To menn of  
gud wil)  
That menn  
may delite  
and rejoye  
tharof, in luf  
toward God  
and amang  
themselves.  
And not  
only to re-  
ceane this  
gudness of  
God thank-  
fully, bot to  
be contente  
joyfully to  
suffer trub-  
bile for the  
samen.

ii. 5. *weddit: desponsata.*

7. *wrappit him in clathis*: P., 'wlapptide hym in clothis'; *pannis eum involvit*. Cf. ver. 12. *a cribbe*: P., 'a cratche.' Wy., 'a cracche'; *prasepio*. *to him*: reading *ei* with St., Sixt.; but Vg., *eis*. *chalmere*: P., 'chaumbir'; *diversorio*. Rh., 'the inn.'

9. *cleirnes: claritas.*

10. *Will ye nocht*: P., 'nyle 3e.' *preche*: so P.; *evangeliso*.

11. *saluatour*: P., 'sauyoure.'

12. *wlapptit*: P., 'wlappid'; *involutum*. *cribbe*: P., 'cratche,' as in ver. 7.

13. *heuenlie knichthede*: P., 'heuenli kniȝthod'; *militia celestis*. *loving*: P., 'heriyng'; *laudantium*. See Mt. xx. 16.

15. *has made and schawin*: so P., 'hath maad, and schewide,' reading *quod fecit Dominus et ostendit* with St., Sixt.; but Clem., *quod Dominus ostendit*.

<sup>16</sup> And thai hyand com, and fand Marie and Joseph, and the yonng child laid in a cribbe. <sup>17</sup> And thai seand, knew of the word that was said to thame of the child. <sup>18</sup> And almen wonndrit that herd; and of thir thingis that war (a) said to thame of the schepherdis. <sup>19</sup> Bot Marie kepit al thir wordis, beirand to giddire in hir hart. <sup>20</sup> And the schepherdis turnit agane, glorifiand and lovand God in al thingis that thai had herd and seen, as it was said to thame. ✠ ✠ <sup>21</sup> And eftir that the viij dais war endit that the child suld be circumcidet, his name was callit Jesus, quhilk was callit of the angel before that he was consauet in wambe. ✠ ✠ <sup>22</sup> And eftire that the dais of purgatioun of Marie war fulfillit eftire Moyses lawe, thai tuke him into Jerusalem, to offire him to the Lord; <sup>23</sup> As it is writin in the law of the Lord, For euriy male kynde opnyng the wambe salbe callit haly to the Lord; <sup>24</sup> And that thai sal geue aan offring eftire that it is said in the law of the Lorde, a paire of turturis, or twa culuer birdis. <sup>25</sup> And, lo, a man was in Jerusalem, quhais name was Symeon; and this man was iust and virtuouse, and abade the confort of Israel: and the Haligast was in him. <sup>26</sup> And he

Luc. ii. g.

Gene. xvii. b.  
Luc. i. c.Leui. xii. b.  
i. Reg. i. d.Exod. xiii. a.  
Nume. viii. c.

(a) After *war*, *done* deleted: *said* added above.

ii. 16. *hyand*: P., 'hiȝyngē'; *festinantes*. a *cribbe*: as in ver. 7.

17. *knew of*: *cognoverunt*; Rh., 'understood.' AV., 'made known.'

18. *wonndrit that herd; and of thir thingis*: P., 'that herden wondriden, and of,' &c.; *qui audierunt mirati sunt; et de his*.

19. *beirand to giddire*: *conferens*.

20. *lovand*: P., 'heriȝyngē'; *laudantes*.

21. *callit . . . callit*: P., 'clepid . . . clepid.'

22. *of Marie*: Vg., *ejus*. No authority for *Marie*.

24. *eftire that*: *secundum quod*. of *turturis*: so P.; *turturum. culuer birdis*: P., 'culuer briddis'; *pullos columbarum*.

25. *virtuouse*: P., 'vertuous'; but Vg., *timoratus*. confort: P., 'coumfort'; *consolationem*.

had takin ane ansuere of the Haligast that he suld  
 nocht se deid, bot he saw first the Crist of the Lord.  
 27 And he com in spirit into the tempile; and quhen  
 his fadere and modere led the childe Jesu to do  
 eftir the custum of the law for him, 28 He tuke him  
 into his armes, and he blessit God, and said, 29 Lord,  
 ‡ now thou leeues thi seruand eftire thi word in  
 pece: 30 For myn een has sene thi heil, 31 Quhilk  
 thou has made reddy before the face of all pepilis;  
 32 Licht to the schawing of hethinmen, and glorie  
 of thi pepile Israel. ✠ ✠ 33 And his fader and moder  
 war wonndring on thir thingis that war said of him.  
 34 And Symeon blessit thame, and said to Marie his  
 moder, Lo, this is sett into falling down and into the  
 rysing agane of mony men in Israel; and into a  
 takin to quham it salbe aganesaid; 35 And a swerde sal  
 passe throuche thin awn saule, that the thouchtis be  
 schawit of mony hartis. 36 And Anna was a pro-  
 phetesse, the doughtire of Phanuel, of the lynage of  
 Aser: and scho had gaan furth in mony dais, and  
 had leuet with hir housband vii yeris fra hir maidin-  
 hede; 37 And this was a wedo in foure score of yeris  
 and foure, and scho departit nocht fra the tempile,  
 bot seruit God nycht and day in fastingis and prayers.

‡ Now thou  
 leeues thi  
 seruand,  
 &c.) That  
 is, now am  
 weill conter  
 to depart.

Leui. xii. b.

Essay. xlix.  
 b.  
 Actis xiii. e.

F. 56 r.

ii. 27. **fadere and modere**: P., 'fadir and modir,' but Vg.,  
*parentes*; and so in ver. 41.

28. **He tuke**: Vg., *et ipse accepit*. Rh., 'he also took.'

29. **thou leeues**: *dimittis*.

30. **heil**: P., 'helthe'; *salutare*. Gau (p. 36), 'o lord, lat thy  
 seruand pas in pece efter thy promis; for quhy my eyne hes seyne  
 thy saluour.'

32. **to the schawing of hethinmen**: *ad revelationem gentium*.

34. **into falling down**: *in ruinam*. **into a takin to quham it  
 salbe aganesaid**: Rh., 'for a sign which shall be contradicted.'

36. **of the lynage**: *de tribu*. **had gaan furth in mony dais**:  
*processerat in diebus multis*. **maidinhede**: P., 'maydynhode';  
*virginitate*.

37. **in**: *usque ad*. **seruit God**: Vg., *serviens*, but some MSS.  
 add *deo*.

<sup>38</sup> And this com vponne thame in that ilk hour, and knowlechet to the Lord, and spak of him to al that abade the redemptioun of Israel. <sup>39</sup> And as (a) thai had fullie done all thingis eftire the law of the Lord, thai turnit agane into Galilee, into thare citee Nazareth.

<sup>40</sup> And the child wox, and was confortit, full of wisdom: and the grace of God was in him. ¶

✠ <sup>41</sup> And his fader and moder went ilk yere into Jerusalem in the solempne day of pasche. <sup>42</sup> And quhen Jesus was xii yere ald, thai went vp to Jerusalem eftire the custom of the feest day. <sup>43</sup> And quhen the dais war done, thai turnit agane, and the child abade in Jerusalem; and his fader and moder knew it nocht.

<sup>44</sup> For thai, gessand that he had bene in the fallowship, com a dais journey; and soucht him amang his cusingis and his knowleche. <sup>45</sup> And quhen thai fand him nocht, thai turnit agane into Jerusalem, and soucht him. <sup>46</sup> And it befell that eftire the thrid day thai fand him in the tempile, sitting in the myddis of doctouris, herand thame, and askand thame. <sup>47</sup> And almen that herd him wonndrit on the prudence and ansueris of him. <sup>48</sup> And thai, seand, wonndrit: and his moder said to him, Sonn, quhat has thow done to vs thus? lo, thi fader and I, sorowand, has soucht thee. <sup>49</sup> And he said to thame, Quhat is it that ye soucht me? wist ye nocht that

Exod. xxiii.  
b. and  
xxxiii. c.

Leui. xxiii.  
a.

Math. vii. c.  
Marc. i. b.  
Luc. iii. d.

F. 56 v.

Johan. ii. a.

(a) After *as*, *that* deleted.

ii. 38. *knowlechet*: *confitebatur*.

40. *was confortit*: P., 'was coumfortid'; *confortabatur*.

41. *fader and moder*: *parentes*, as in ver. 27.

42. *Jesus*: inserted without authority.

43. *the child*: so P.; but Vg. here adds *Jesus*. *fader and moder*: *parentes*, as in vv. 27, 41.

44. *in the fallowship*: *in comitatu*. *his cusingis and his knowleche*: *cognatos et notos*; Rh., 'kinsfolk and acquaintance.'

48. *seand, wonndrit*: P., 'seyn, and wondriden.'

in tha thingis that ar of my fader it behuvis me to be? <sup>50</sup> And thai vndirstude nocht the word the quhilk he spak to thame. <sup>51</sup> And he com down with thame, and com to Nazareth, and was subiect to thaim: and his moder kepit togiddire al thir wordis and baire thame in hir hart. <sup>52</sup> And Jesus profitit in wisdom, age, and grace anentis God and men.

Luc. ix. e.  
and xviii. d.

Gene.  
xxxvii. b.  
i. Reg. ii. e.

### The iii chapture.

✠ In the xv yere of the impire of Tiberie Cesare, quhen Pilat of Pounce gouernit Judee, and Herode was prince of Galilee, and Phillip his bruther was prince of Iturie and of the cuntre of Traconye, and Lysanye was prince of Abiline, <sup>2</sup> Vndir the princis of preestis, Annas and Caiphas, the word of the Lord was made on Johnne, the sonn of Zacharie in desert. <sup>3</sup> And he com into al the cuntre of Jordan, and prechit baptyme of pennance into remissioun of synnys; <sup>4</sup> As it is writtin in the buke of the wordis of Esaie the prophet, The voce of a criere in desert, Mak ye reddy the way of the Lord, mak ye his roddis richt. <sup>5</sup> Ilk valey salbe (a) fulfillit, and euiry hill and litil hill salbe made law; and

Luc. xxii. a.

Math. iii. a.  
Marc. i. a.  
Johan. i. b.

Esaie. xl. a.

(a) After *salbe*, *fillit* deleted.

ii. <sup>51</sup>. *kep*it . . . and *baire*: Vg., *conservabat*, but some MSS. add *conferens*.

<sup>52</sup>. *profitit*: *proficiebat*. *wisdome, age*: Vg., *sapientia et etate*.

iii. 1. In the xv yere: *Anno autem*, &c.; Rh., 'And in the,' &c. Pilat of Pounce: so Wy. and P. *gouernit*: so P., 'gouernide'; *procurante*. Many MSS. of Wy., 'procuryng, or *kepyng*.' prince: so P., thrice in this verse, *tetrarcha*.

2. *princis of preestis*: *principibus sacerdotum*; Rh., 'high priests.'

4. *roddis richt*: P., 'pathis rȳt'; *rectas* . . . *semitas*.

5. *salbe fulfillit*: *replebitur*. *hill and litil hill*: *mons et collis*.

schrewit thingis salbe into dressit thingis, and scharp thingis into playn wayis; <sup>6</sup> And euiiry flesch sal se the heil of God. ¶ <sup>7</sup> Tharfor he said to the pepile that went out to be baptizit of him, Kindlingis of eddris, quha schewit to you to fle fra jre tocummyng? <sup>8</sup> Tharfore do ye worthi fruitis of pennance, and begynn ye nocht to say, Wee haue a fader Abraham: for I say to you, that God is mychtij to raase of thir staanys the sonnis of Abraham. <sup>9</sup> And now ane ax is set to the rute of the tre: and tharfore euiiry tre that makis nocht gude fruite salbe cuttit doun, and salbe castin into the fire. <sup>10</sup> And the pepile askit him, and said, Quhat than sal we do? <sup>11</sup> He ansuerd and said to thame, He that has ij cotis, geue to him that has nane; and he that has metis, do in like maner. <sup>12</sup> And puplicanis com to be baptizit, and thai said to him, Maistire, quhat sal we do? <sup>13</sup> And he said to thame, Do ye nathing maire than that that is ordanit to you. <sup>14</sup> And knyghtis askit him, and said, Quhat sal also we do? And he said to thame, Smyte ye wrangwislie na man, nouthir mak ye fals challenge; and be ye

Math. iii. a.

Math. iii. a.  
and vii. b.  
Actis ii. d.

F. 57 r.

iii. 5. **schrewit thingis salbe into dressit thingis**: similarly Wy., P.; *erunt prava in directa*. Rh., 'crooked things shall become straight.' **scharp thingis**: *aspera*. **playn wayis**: *vias planas*; Rh., 'rough ways, plain.'

7. **Kindlingis**: P., 'Kyndlyngis'; *genimina*. **fra jre tocummyng**: P., 'fro the wraththe to comynge.'

8. **worthi fruitis**: J. Ham. (Fac. Traict. p. 273), 'fruites worthie of repentence.'

9. **of the tre**: reading with St., Sixt., *arboris*. Hent., Clem., *arborum*.

11. **metis**: so P., *escas*.

12. **And puplicanis com**: *Venerunt autem et publicani*.

14. **knychtis**: P., 'knyztis'; *milites*. **Smyte ye wrangwislie** (P., wrongfuli): *concutiatis*. **mak ye fals challenge** (P., chalenge): *calumniam faciatis*. Compare Wy. (Jerem. vii. 6), 'If 3e maken not fals caleng to a comelyng, and to a fadirles child, and to a widewe'; *advena et pupillo et vidua non feceritis calumniam*. Challenge, derived from *calumnia*, had originally the same signification of malicious action at law, false accusation (N.E.D.)

contentit with your souldis. <sup>15</sup> Quhen al the pepile gessit, and almen thought in thar hartis of Johnne, or perauenture he war Crist; <sup>16</sup> Johnne ansuerd and said to almen, I baptize you in watire; bot a mychtiare than I sal cum eftir me, of quham I am nocht worthie to louse the thwang of his schoone: he sal baptize yow in the Haligast and fire: <sup>17</sup> Quhais windewing clathe is in his hand, and he sal purge his cornflure, and sal gader the quhete into his berne; but the caffis he sal birne with fire vnsloknabile. <sup>18</sup> And mony vthir thingis alsa he spak and prechit to the pepile. <sup>19</sup> Bot Herode thetrach, when he was blamet of Johnne for Herodias the wif of his bruther, and for al the euiles that Herode did, <sup>20</sup> Encressit this our all, and closit Johnne in presoun. <sup>21</sup> And it was done quhen all the pepile was baptizit, and quhen Jesus was baptizit and prayit, heuen was opnyt, <sup>22</sup> And the Haligast com down in bodilie liknes as a dow on him, and a voce was made fra heuen, Thou art my dereworthe sonn; in thee it has pleisit to me. <sup>23</sup> And Jesus himself was beginnand as

Math. iii. b.  
Mar. i. a.  
Joh. i. c.

Ezech.  
xxxvi. c. d.  
Math. iii. b.

Math. xiii.  
a.

Math. iii. b.  
Mar. i. a.  
Joh. i. d.

Math. xiii. g.

iii. 14. **contentit with your souldis**: P., 'apayed with 3oure sowdis'; *contenti stipendiis vestris*.

15. **Quhen al the pepile gessit**: *Existimante autem populo*; P. also neglects *autem*. Wy., 'Forsoth al the peple gessinge.'

16. **I baptize**: so P., passing over *quidem*; Wy., 'Sothli I baptise.' Rh., 'I indeed,' &c. **a mychtiare**: Wy., 'a strengere.' P., 'a stronger.' **louse the thwang**: P., 'vnbynde the lace' (Wy., thwong); *soluere corrigiam*.

17. **windewing clathe**: Wy., P., 'wynewyng tool'; *ventilabrum*. Rh., 'fan.' **cornflure**: P., 'floor of corn.' Wy., 'corn floor'; *aream*. **caffis**: Wy., P., 'chaffis'; *paleas*. **vnsloknabile**: Wy., P., 'vnquencharable'; *inextinguibili*.

18. **prechit**: P., 'prehide'; *euangelisabat*. Wy., 'euangeliside.'

19. **of Johnne**: so P. 'of Joon'; but Vg., *ab illo*.

20. **Encressit this**: P., 'encreside this.' Vg., *adjecit et hoc*. **closit**: P., 'schitte'; *inclusit*.

22. **it has pleisit to me**: so Wy., P., 'it hath plesid to me'; *complacuit mihi*, with St., Hent., Sixt., Clem., *complacui mihi*. Compare Mt. iii. 17, 'I haue pleisit to me.'

of threttj yere, that was gessit the sonn of Joseph, quhilk was of Helie, <sup>24</sup> Quhilk was of Matath, quhilk was of Levy, quhilk was of Melchi, that was of Jamne, that was of Joseph, <sup>25</sup> That was of Matathie, that was of Amos, that was of Naum, that was of Hely, that was of Agee, <sup>26</sup> That was of Matath, that was of Matatie, that was of Semey, that was of Josephe, that was of Juda, <sup>27</sup> That was of Johanna, that was of Resa, that was of Zorobabell, that was of Salatiel, <sup>28</sup> That was of Neri, <sup>29</sup> That was of Melchi, that was of Addi, that was of Cosan, that was of Helmadan, that was of Heer, <sup>30</sup> That was of Jhesu, that was of Eleazare, that was of Jorum, that was of Matath, that was of Leuy, <sup>31</sup> That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachim, <sup>32</sup> That was of Melcha, that was of Menna, that was of Matatha, that was of Nathan, that was of Daid, <sup>33</sup> That was of Jesse, that was of Obeth, that was of Booz, that was of Salmon, that was of Nason, <sup>34</sup> That was of Amynadab, that was of Aram, that was of Esrom, that was of Phares, that was of Judas, <sup>35</sup> That was of Jacob, that was of Isaac, that was of Abraham, that was of Thare, that was of Nachor, <sup>36</sup> That was of Seruth, that was of Ragan, that was of Phaleth, that was of Heber, that was of Sale, <sup>37</sup> That was of Chaynan, that was of Arphaxat, that was of Sem, that was of Noe, that was of Lameth, <sup>38</sup> That was of Mathusale, that was of Enoch, that was of Jareth, that

Mar. vi. a.  
Luc. iii. c.  
Johan. i. e.

F. 57 v.

iii. 23. that was gessit: Wy., P., 'that he was gessit'; *ut putabatur*.

23, 24. quhilk was of Helie . . . that was of Jamne: following P. in rendering *qui fuit* 'which was' in the first four instances, and 'that was' in the remainder of the genealogy.

25. Agee: Vg., *Nagge*; so Wy., P.

26. Matath: Vg., *Mahath*. Wy., P., 'Mathath.'

31. Melcha: so St., Hent., Sixt. Clem., *Melea*.

35. Ragan: Vg., *Ragan*; so Wy., P. Phaleth: Vg., *Phaleg*.

was of Malalehel, that was of Chaynan, <sup>38</sup> That was of Enos, that was of Seth, that was of Adam, that was of God.

### The iiij chapter.

✠ Ande Jesus, ful of the Haligast, turnit agane fra Jordan, and was led be the spirit into desert <sup>2</sup> xl dais, and was temptit of the deuile, and ete nothing in tha dais; and quhen tha dais war endit, he hungrit. <sup>3</sup> And the deuile said to him, Gif thou art Goddis sonn, say to this staan that it be made brede. <sup>4</sup> And Jesus ansuerd to him, It is writtin, that a man leues nocht in brede allane, bot in euiry word of God. <sup>5</sup> And the deuile led him into an hie hill, and schewit to him all the realmes of the warld in a moment of tyme, <sup>6</sup> And said to him, I sal geue to thee al this powere, and the glorie of thame: for to me thai ar gevin; and to quham I will I geue thame. <sup>7</sup> Tharfore gif thou fal down and wirschip before me, al thingis salbe thyn. <sup>8</sup> Ande Jesus ansuerd and said to him, It is writin, Thou sal wirschip thi Lord God, and to him allaan thou sal serue. <sup>9</sup> And he led him into Jerusalem, and set him on the pynacile of the tempile, and said to him, Gif thou art Goddis sonn, send thi self down fra hyne: <sup>10</sup> For it is writin, For he has comandit to his angels of thee that thai kep thee in al thi wais; <sup>11</sup> And thai sal tak thee in handis, or

iv. 2. quhen tha dais war endit: Vg., *et consummatis illis.*

5. realmes: P., 'rewmes.' of the warld: *orbis terræ*; Wy., 'of the roundnesse of erthe.'

7. gif thou fal down, &c.: reading with St. and Sixt., *si procedens*; Clem. omits *procedens*.

9. pynacile: P., 'pynacle'; *pinnam*. send thi self down fra hyne: *mitte te hinc deorsum*.

10. in al thi wais: an addition—also in Wy. and P.—without ancient authority.

11. And thai sal tak: P., 'and that thei schulen take'; *et quia*, &c.

perauenture thou hurt thi fute at a staan. <sup>12</sup> Ande  
 Jesus ansuerd and said to him, It is said, thou sal Deut. vi. c.  
 nocht tempt thi Lord God. ¶ <sup>18</sup> And quhen euiry  
 temptatioun was endit, the feend went away fra him  
 for a tym. ✠ <sup>14</sup> And Jesus turnit agane in the virtue Math. iiiii. b.  
Marc. i. b.  
 of the spirit into Galilee: and the fame went furth  
 of him throw al the cuntree. <sup>15</sup> And he taucht in the Math. xxii.  
g.  
Mar. vi. a.  
 synagogis of thame, and was magnifiet of almen.  
<sup>16</sup> And he com to Nazareth, quhare he was nurisit:  
 and entrit, eftire his custum in the saboth day, into  
 a synagog, and raase to reed. <sup>17</sup> And the buke of ii. Esdre.  
viii. b.  
 Esaie the prophet was betakin to him; and as he  
 turnit the buke, he fand a place quhare it was writin,  
<sup>18</sup> The spirit of the Lord on me, for quhilk thing he Esay. lxi. b.  
 anoyntit me: he send me to preche to puremen,  
 to heil contrite men in hart, and to preche remys-  
 sioun to presonnars and sicht to blindmen, and to  
 deliuer brokin men into remyssion, <sup>19</sup> To preche  
 the yere of the Lord plesand and the day of yeld-  
 ing agane. <sup>20</sup> And when he had closit the buke, he  
 gafe agane to the mynister, and sat. And the een  
 of almen in the synagog ware behalding into him.  
<sup>21</sup> And he began to say to thame, For in this day Math. xiii.  
g.  
Mar. vi. a.  
 this scripture is fulfillit in your eres. <sup>22</sup> And almen  
 gaue witnessing to him, and wonndrit in the wordis of  
 grace that com furth of his mouth. ¶ And thai said,  
 Quhethir this is nocht the sonn of Joseph? <sup>23</sup> And he Joh. vi. c.  
 said to thame, Suthlie, ye sal say to me this liknes, F. 58 v.

iv. 16. *nurist*: P., 'norisschid'; *nutritus*.

17. *betakin*: P., 'takun'; *traditus*.

18. *to preche* . . . *to preche*: so P.; *evangelizare* . . . *prædi-  
care*. *deliuer brokin men*: so P., 'delyuere brokun men';  
*dimittere confractos*. Rh., 'dismiss the bruised.'

19. *the yere of the Lord plesand* (P., plesant): *annum D.  
acceptum*. *of yelding agane*: *retributionis*.

22. *witnessing*: *testimonium*.

23. *Suthlie*: P., 'sotheli': *utique*. *liknes*: *similitudinem*.

Math. xiii. g.  
Mar. vi. a.  
Johan. iiii. e.  
iii. Reg. xvii.  
a.  
Jaco. v. c.

Math. iiii.  
b., vii. c.  
Marc. i. b.  
and c.  
Joh. ii. b.  
Luc. ii. G.

Leche, heil thi self. The Phariseis said to (a) Jesu, How gret thingis haf we herd done in Capharnaum, do thou also here in thi cuntree. <sup>24</sup> And he said, Trewlie I say to you, that na prophet is resauet in his awne cuntree. <sup>25</sup> In treuth I say to you, that mony wedois ware in the dais of Helie in Israel, quhen heuen was closit thre yeris and sex monethis, quhen gret hungire was made in al the erd; <sup>26</sup> And to naan of thame was Helie send, bot into Sarepta, of Sidon, to a wedou. <sup>27</sup> And mony lepirmen war in Israel vndire Helisee the prophet; and naan of thame was clenget, bot Naaman of Sirie. <sup>28</sup> Ande al in (b) the synagog, herand thir thingis, ware fillit with jre (or greef), <sup>29</sup> And thai raase, and drew him out without the citee, and led him to the top of the hill on quhilk thare citee was biggit, to cast him down. <sup>30</sup> Bot Jesus passit and went throu the middis of thame, ✠ <sup>31</sup> And com down into Capharnaum, a citee of Galilee, and thare he taucht thame in sabotis. <sup>32</sup> And thai war astonaist in his teching: for his word was in powere. <sup>33</sup> And in thar synagog was a man having aan vncleen feend, and he criet with gret voce, <sup>34</sup> And said, Suffir; quhat to vs and to thee, Jesu of Nazareth? art thou cummin to tyne vs? I know that thou art the Haly of God. <sup>35</sup> And Jesus

(a) After *to*, *him* deleted.

(b) After *in*, *to* deleted.

iv. 23. The Phariseis said to Jesu: similarly P., an interpolation which has the support of Cor. vat. Wy., 'Thei sayden.'

25. gret hungire was made: *facta est fames magna*.

27. lepirmen: P., 'meseles'; *leprosi*. of Sirie: *Syrus*.

28. jre (or greef): Wy., P., 'wraththe'; *ira*.

29. drew him out: P., 'drouen hym out'; *ejecerunt illum*. Wy., 'castiden out him.' top of the hill: Wy., P., 'cop of the hil'; *supercilium montis*. biggit: P., 'bildid.'

33. in thar synageg: so P., 'in her synagoge,' reading *eorum*; but Vg., *in synagoga*.

34. Suffir: *sinite*; Rh., 'Let be.' tyne: P., 'leese'; *perdere*. I know that thou art: Vg., *scio te qui sis*. Rh., 'I know thee who thou art.' the Haly of God: *Sanctus Dei*; Rh., 'the Saint of God.'

blamet him, and said, Wax dombe, and ga out fra him. And quhen the feend had castin him furth into the middis, he went away fra him, and he noyit him nathing.

<sup>36</sup> And dreed was made in almen, and thai spak togidder, and said, Quhat is this word, for in powere and virtue he comandis to vnclene spiritis, and thai gang out?

<sup>37</sup> And the fame was puplisit of him into ilk place of the cuntree. ✠ ✠ <sup>38</sup> And Jesus raase vp fra the

Math. viii. b.  
Marc. i. c.

synagog, and entrit into the hous of Symon. And the moder of Symonis wif was haldin with gret feueris; and thai prayit him for hir. <sup>39</sup> And Jesus stude ouir hir, and comandit to the feuer; and it left hir. And anon sche raase vp and seruit thame. <sup>40</sup> And

F. 59 r.

quhen the sonn went doun, all that had seekmen with diuerse langouris led thame to him; and he set (a) his handis on ilk be thame self, and heilit thame.

Mathew  
viii. b.  
Mar. i. c.

<sup>41</sup> And feendis went out fra mony, and criet, and said, For thou art the sonn of God. And he blamet, and suffrit thame nocht to speke: for thai knew him that he was Crist. <sup>42</sup> And quhen the day was cummin, he yede out and went into a desert place;

Marc. iii. b.

and the pepile soucht him, and thai com to him, and thai held him, that he suld nocht ga away fra thaim. <sup>43</sup> To quhilkis he said, For alsa to vthir citeis it

behuvis me to preche the kingdom of God: ✠ for tharfor I am send. <sup>44</sup> And he prechit in the synagogis of Galilee.

(a) After set, handis on thame deleted.

iv. 35. noyit: P., 'noyede'; *nocuit*.

38. was haldin with gret feueris: *tenebatur magnis febris*.

39. comandit to the feuer: *imperavit febrī*.

40. on ilk be thame self: P., 'on ech bi hem silf'; *singulis*.

41. he blamet: *increpans*. knew: P., 'wisten.'

43. to preche: *evangelizare*.

44. he prechit: *erat prædicans*.

## v chaptur.

✠ And it was done, quhen the pepile com fast to  
 Math. iii. c. Jesu to here the word of God, he stude beside the  
 Mar. d. pule of Genasareth, <sup>2</sup> And saw twa bootis standing  
 beside the pule (or stank): and the fischaris war gaan  
 doun and wescht thar nettis. <sup>3</sup> And he yede vp into a  
 boot, that was Symonis, and prayt him to leid it a litil  
 fra the land. And he sat, and taucht the pepile out  
 of the boot. <sup>4</sup> And as he ceissit to speke, he said to  
 Symon, Leid thou in to the depnes, and slake your  
 Joh. xxi. g. nettis to tak fisch. <sup>5</sup> And Symon ansuerd and said  
 to him, Commandoure, we trauallit al the nycht, and  
 tuke nathing: bot in thi word I sal lay out the nett.  
<sup>6</sup> And quhen thai had done this thing, thai closit to-  
 giddire a gret multitude of fischis: and thar nette was  
 brokin. <sup>7</sup> And thai beeknyt (or synet) to fellowis,  
 that war in an vthir boot, that thai suld cum and  
 help thame. And thai com, and thai fillit bathe the  
 bootis, sa that thai war almost drovnyt. <sup>8</sup> And quhen  
 Symon Petir saw this thing, he fel doun to the kneis  
 of Jesu, and said, Lord, ga fra me; for I am a

v. i. com fast: P., 'cam fast' Wy., 'felden in'; *irruerent*.  
 he stude: Vg., *et ipse stabat*. pule; (and in next verse) pule  
 (or stank): P., 'pool'; Wy., 'standing watir'; *stagnum*.

3. to leid it a litil: *reducere pusillum*; RV., 'to put out a  
 little.' And he sat: *et sedens*. J. Ham. (Fac. Traict., p. 94),  
 'And sittand he teachit the multitude out of the schip.'

4. depnes: P., 'depth'; *altum*. slake: so Wy., P.;  
*laxate*. Cf. ver. 5. to tak fisch: *in capturam*; AV., 'for  
 a draught.'

5. Commandoure: P., 'Comaundoure'; *Præceptor*. I sal lay  
 out [P., leye out] the nett: *laxabo rete*.

6. closit togiddire: *includerunt*.

7. beeknyt (or synet): P., 'bikenyden'; *annuerunt*. Cf. i. 22.  
 to fellowis: *sociis*. almost drovnyt: P., 'almost drenchid.'  
 Clem., *pene mergerentur*, but *pene* omitted by Hent. and WW.; so  
 Rh., 'they did sink.'

synfull man. <sup>9</sup> For he was on ilk side astonaisit, and all that ware with him, in the taking of fischis quhillk thai tuke: <sup>10</sup> Suthlie in like maner James and Johnne, the sonnys of Zebedee, that war fallowis to Symon Petir. And Jesus said to Symon, Will thou nocht dreed; now fra this tyme thou sal tak men. <sup>11</sup> And quhen the bootis war led vp to the land, thai left al thingis, and followit him. ¶ <sup>12</sup> And it was done, quhen he was in aan of the citees, lo a man full of meselnes, seand Jesu, fel down on his face, and prait him, and said, Lord, gif thou will, thou may mak me cleen. <sup>13</sup> And Jesus held furth his hand, and tuichet him, and said, I will: be thou made cleen. And anon the meselrie passit away fra him. <sup>14</sup> And Jesus com-andit to him that he suld say to na man: Bot ga, schaw thou thee to a preest, and offir for thi clengeing in to witnessing to thame as Moyses bad. <sup>15</sup> And the word walkit about the maire of him: and mekile pepile com togiddire to here, and to be heilit of thare seeknessis. <sup>16</sup> And he went into desert, and prayt. ✠ <sup>17</sup> And it was done in aan of the dais he sat and taucht, and thar war Phariseis sitting and doctouris of the law, that com of ilk castell of Galilee, and of Judee,

F. 59 v.  
Math. iii. c.  
Math. viii. a.  
Mar. i. d.

Leui. xiii. a.

Math. ix. a.  
Mar. ii. a.

v. 9. For he was on ilk side astonaisit: *Stupor enim circumdederat eum.*

10. Suthlie: P., 'Sotheli'; *autem.* Will thou nocht: P., 'Nyle thou'; *noli.* 11. followit: P., 'sueden.'

12. lo: so P.; Vg., *et ecce.* meselnes: P., 'lepre'; *lepra.* Cf. next verse. seand: with St. omitting *et.*

13. Jesus: so Cor. vat. and Sixt., but Clem. omits. meselrie: P., 'lepre'; *lepra.*

14. in to witnessing to thame as, &c.: changing the order of words in Wy. and P., who follow the Latin, *sicut præcepit Moyses in testimonium illis.*

15. the word walkit about the maire: *perambulabat magis sermo*; Rh., 'the bruit of him went abroad the more.'

17. in aan of the dais he sat: *in una dierum, et ipse sedebat*; Rh., 'one day, and he sat.' of ilk castell: P., 'of eche castel'; *ex omni castello.* Rh., 'of every town.'

and of Jerusalem: and the virtue of the Lord was to heil seekmen. <sup>18</sup> And, lo, men beiring in a bed a man that was seek in parlasie: and thai soucht to beire him in, and set before him. <sup>19</sup> And thai fand nocht in quhat part thai suld beire him in, fore the pepile, and thai yede on the ruf, and be the sclates thai leet him down with the bed in to the middis before Jesu. <sup>20</sup> And quhen Jesus saw the faith of thame, he said, Man, thi synnis ar forgeuen to thee. <sup>21</sup> And the scribes and Phariseis began to think, and said, Quha is this that spekis blasphemyes? Quha may forgeue sinnis bot God allaan? <sup>22</sup> And as Jesus knew the thochtis of thame, he ansuerd and said to thame, Quhat think ye euile thingis in your hartis? <sup>23</sup> Quhat is lichtare to say, Sinnis ar forgeuen to thee; or to say, Ryse vp and ga? <sup>24</sup> Bot that ye wit that mannis sonn haue powere in erd to forgeue sinnis, he said to the seekman in parlasie, I say to thee, Ryse vp, tak thi bed, and ga in to thin hous. <sup>25</sup> And anon he raase vp before thame, and tuke the bed in quhilk he lay, and went into his hous, and magnifiet God. <sup>26</sup> And gret wonndir tuke almen, and thai magnifiet God, and thai war fulfillit with gret dreed, and said, For we haue seen merualous thingis this day. ✠ <sup>27</sup> And eftir thir thingis Jesus yede furth, and saw a publican, Leuy be name, sitting at a tolbuthe: and he saide to him, Follou thou me. <sup>28</sup> And quhen he had left al thingis, he raase vp, and followit him. <sup>29</sup> And Leuy

Essay. xlv. d.  
and xliiii. d.

Math. ix. a.  
Mar. ii. a.  
Johan. v. a.

F. 60 r.

Math. ix. a.  
Mar. ii. d.  
Luc. xv. a.

v. 17. to heil seekmen: Vg., *ad sanandum eos*.

18. seek in parlasie: P., 'sijk in the palsye'; *paralyticos*.

19. fore: *præ*. sclates: Wy., P., 'sclattis': *tegulas*.

20. Jesus: so Cor. vat., but Vg. omits.

22. as: *ut*. euile thingis: reading *mala* with Cor. vat., St., Sixt.; but Clem., *Quid cogitatis in cordibus vestris?*

23. Quhat is lichtare: *Quid est facilius*.

26. tuke: *apprehendit*. fulfillit: *repleti*.

27. Jesus: without authority. at a tolbuthe: Wy., P., 'at the tolbothe'; *ad telonium*. Follou: P., 'sue.'

made to him a gret feest in his hous: and thar was a gret cumpany of publicanis and of vthir that war with thame sitting at the mete. <sup>30</sup> And Phariseis and scribes of thaim gruchet, and said to his discipilis, Quhy ete ye and drink with publicanis and synfulmen?

Luc. vii. a.  
and xv. a.  
i. Thymo. i.  
c.

<sup>31</sup> And Jesus ansuerd and said to thame, Thai that ar hale has na need to a leche; bot thai that ar seek.

<sup>32</sup> For I com nocht to call iustmen, bot synnaris to pennance. <sup>33</sup> And thai said to him, Quhy the discipilis of Johnne fastis oft, and makis prayers, alsa and of the Phariseis; but thin etis and drinkis?

Math. ix. b.  
Mar. ii. b.

<sup>34</sup> To quhilkis he said, Quhethir ye may mak the sonnis of the spous to fast, the quhile the spouse is with thame? <sup>35</sup> Bot dais sal cum, quhen the spouse salbe takin away fra thame, and than thai sal fast in tha dais. <sup>36</sup> And he said to thame alsa a similitude; For na man takis a peece fra a new clathe and puttis it in to ane ald clething; ellis (a) he brekis bathe the new, and the peece of the new accordis nocht to the ald. <sup>37</sup> And na man puttis new wyne into ald boces; ellis the new wyne sall brek the booces, and the wyne salbe sched out, and the botelis sal peryse. <sup>38</sup> Bot new wyne aw to (b) be put in new botelis; and bathe ar kept. <sup>39</sup> And na man drinkand the ald will anon the new; for he sais, The ald is bettir.

(a) et̃, MS.

(b) aw to written above sal deleted.

v. 30. **gruchet**: P., 'grutchiden'; *murmurabant*.

32. **call**: P., 'clepe.'

33. **alsa and of the Phariseis**: *similiter et Ph.*; Rh., 'and of the Ph. in like manner.'

36. **a similitude**: P., 'a liknesse'; *similitudinem*. **clathe . . . clething**: P., 'cloth . . . clothing'; *vestimento . . . vestimentum*. **he brekis bathe the new, and**: *et novum rumpit, et, &c.*

37. **boces . . . booces . . . botelis**: P., 'botels'; *utres*.

## The vi chapture.

Math. xii. a.  
Mar. ii. c.

F. 60 v.  
i. Reg. xxi.  
b.  
Exod. xxv.  
c.

Mathew  
xii. b.  
Mar. iii. a.

Ande it was done † in the secund first sabot, quhen he passit be the cornis, his discipilis pluckit eeris of corn; and thai, frotand with thare handis, etc. <sup>2</sup> And sum of the Phariseis said to thame, Quhat do ye that that is nocht leeffull in the sabotis? <sup>3</sup> And Jesus ansuerd and said to thame, Ye haue nocht red quhat Daid did, quhen he hungrit, and thai that war with him; <sup>4</sup> How he entrit in to (a) the hous of God, and tuke laaues of propositioun and ete, and gaue to thame that war with him; quhilkis laaues it was nocht leeffull to ete bot anly to preestis. <sup>5</sup> And he said to thame, For manniss son is lord alsa of the saboth. ✠ <sup>6</sup> And it was done in ane vthir saboth, that he entrit in to a synagog and taucht: and a man was thare and his richt hand was dry. <sup>7</sup> And the scribes and Phariseis aspriet him, gif he wald heil in the saboth; that thai suld find a cause quharof thai suld accuse (b) him. <sup>8</sup> And he wist the thouchtis of thame, and he said to the man that had a dry hand, Ryse vp, and stand in to the middis. And he raase and stude. <sup>9</sup> And Jesus said to thame, I ask you gif it is leeffull to do weel in the saboth, or euile?

† In the secund sab-  
bath. The haly dayes that jmmedi-  
atlye followi-  
the hie sab-  
baotht wer  
called the  
secund sab-  
bates  
amangis the  
Jewes.

(a) *to* added above the line.

(b) *accusit*, MS.

vi. 1. in the secund first sabot: *in sabbato secundo primo*. be  
the cornis: *per sata*. frotand: P., 'frotynge'; *confricantes*.

2. Quhat: *Quid*=why.

3. Ye haue nocht red: P., 'Han 3e not redde'; *Nec hoc legistis* . . . ?

5. alsa: P., '3he'; *etiam*.

6. in ane vthir: with P. neglecting *et*=also. Wy., 'and in an  
other.' dry: *arida*; Rh., 'withered.'

7. gif he wald heil in the saboth: P., 'if he wolde heele  
hym,' &c. that thai suld find a cause quharof: *ut invenirent  
inde*.

8. in to the middis: P., 'in to the myddil'; *in medium*.

to mak a saule saaf, or to tyne? <sup>10</sup> And quhen he had behaldin almen about, he said to the man, Hald furth thin hand. And he held furth: and his hand was restorit to heil. <sup>11</sup> And thai war fulfillit with vnwisdom; and spak to giddire quhat thai suld do of Jesu. ✠

iii. Reg. xiii. b.

<sup>12</sup> And it was done in tha dais, he went out into ane hill to pray, and he was alnycht duelling in the prayere of God. <sup>13</sup> And quhen the day was cummin, he callit his discipilis: and chesit xii of thame, quhilkis he callit alsa apostillis; <sup>14</sup> Symon quham he callit Petire, and Andro his bruther, James and Johnne, Philip and Bartholomow, <sup>15</sup> Mathou and Thomas, James Alphei, and Symon that is callit Zelotes, <sup>16</sup> And Judas of James, and Judas Scarioth, that was traitour. ✠ <sup>17</sup> And

Math. xiii. c. and x. Mar. iii. b., vi. a. Luc. ix. a. Actis i. b.

Jesus com down fra the hill with thame, and stude in a feeldy place, and the cumpany of his discipilis, and a gret multitude of pepile of al Judee and Jerusalem, and of the see coostis and of Tire and Sidon, that com to here him, and to be heilit of thare seeknessis; <sup>18</sup> And thai that ware trauallit of vnclene spiritis war heilit. <sup>19</sup> And al the pepile soucht to tuiche him: for virtue yede out of him, and heilit all. <sup>20</sup> And quhen his een

Mathew iii. c. Marc. iii. a.

Mathew v. a.

vi. 9. **tyne**: P., 'leese'; *perdere*.

10. **restorit to heil**: similarly P., 'restorid to helthe'; adding, with some MSS., *sanitati* to the Vg. *restituta est*.

11. **war fulfillit with vnwisdom**: *repleti sunt insipientia*. of Jesu: so P., reading, with St. and Sixt., *de* before Jesu. Rh., 'to Jesus.'

12. **alnycht duelling**: P., 'al nyzt dwellynge'; *pernoctans*.

13. **callit (bis)**: P., 'clepide'; *vocavit . . . nominavit*.

14. **callit**: P., 'clepide'; *cognominavit*.

15. **is callit**: P., 'is clepid'; *vocatur*.

16. **Scarioth**: so P. Clem., *Iscarioten*. WW., *Scarioth*.

17. **Jesus . . . fra the hill**: reading *Jesus de monte* with Cor. vat., Clem., *et descendens cum illis stetit*, &c. **in a feeldy [P., feeldi] place**: *in loco campestri*. **that com to here**: with these words, a new verse begins in Clem.

19. **al the pepile**: P., 'al puple'; *omnis turba*. **yede out**: P., 'wente out.'

war castin vp into his discipilis, he said, Blessed be ye pure men : for the kingdom of God is youris. <sup>21</sup> Blessit be ye that now hungris : for ye salbe fulfillit. Blessit be ye that now wepis : for ye sal lauch. <sup>22</sup> Ye salbe blessit quhen men sal hate you, and depart you away, and put reproof to you, and cast out your name as euile, for mannis sonn. <sup>23</sup> Joy ye in that day, and be ye glaid : for, lo, your meed is mekile in heuen : for eftir thir thingis the fadres of thame did to prophetis.

Amos vi. a. <sup>24</sup> Neurtheles, † wa to you riche men that has youre confort. <sup>25</sup> Wa to you that ar fulfillit, for ye sall hungire. Wa to you that now lauchis, for ye sall murne and wepe. <sup>26</sup> Wa to you quhen almen sal blesse you ! eftir thir thingis the fadris of thame did to prophetis. <sup>27</sup> Bot I say to you that heres, Lufe ye your ennimyes, do ye wele to thame that hatit you, <sup>28</sup> Blesse ye men that cursis you, pray ye for men that defames you. <sup>29</sup> And to him that smytis thee on aa cheek schaw alsa that vthir ; and to him that takis away fra thee a clathe, will thou nocht forbid the coot. <sup>30</sup> And geue to ilk that askis thee ; and gif a man takis away tha thingis that ar thine, ask thou nocht agane. <sup>31</sup> And as ye will that men do to you, do ye alsa to thame in like maner. <sup>32</sup> And gif ye

Math. v.

Thobie. iiiii. c.

† Waa to you ryche) Christ callis nocht menn vn-happy becauss thai ar ryche, bot becauss thai put thair confort and delite in to thar ryches and not in God, in quhome thai autht onlie to set al thar hope and consolatioun.

vi. 21. **salbe fulfillit** : *saturabimini*. **sal lauch** : P., 'schulen leiße' ; *ridebitis*.

22. **depart you away** : *separaverint*. **put reproof to you** : P., 'putte schenschip to you' ; *exprobaverint*. Rh., 'upbraid you.'

24. **that has** : reading *qui habetis* with St., Sixt. ; but Clem., *quia*, because.

25. **that ar fulfillit** : Vg., *qui saturati estis*. **lauchis** : P., 'leißen' ; *ridetis*.

26. **Wa to you** : P., 'wo to you' ; some MSS., *Va vobis*, but Clem., *Va cum benedixerint vobis homines*. **to prophetis** : so most Vg. MSS., *prophetis*, followed by WW. ; but Clem., *pseudoprophetis*.

29. **aa cheek** : P., 'o cheekie.' Clem., *maxillam* ; but Sixt. and many other printed editions add *unam*. **will thou nocht** : P., 'nyle thou.'

lufe thame that luvis you, quhat thank is to you? for synnaris (a) luvis men that luvis thame. <sup>83</sup> And gif ye do wele to thame that dois wele to you, quhat grace is to you? synfulmen dois this thing. <sup>84</sup> And gif ye len to thame of quhilkis ye hope to tak agane, quhat thank is to you? for synfulmen lennis to sinfulmen, to tak agane als mekile. <sup>85</sup> Neuirtheles lufe ye your ennimyis, and do ye wele, and len ye, hoping na thing tharof; and your mede salbe mekile, and ye salbe the sonnis of the Hieast: for he is benigne on vnkyndmen and euile men. ✠ <sup>86</sup> Tharfor be ye merciful, as your fader is mercifull. <sup>87</sup> Will ye nocht deme, and ye sal nocht be demyt: wil ye nocht condampne, and ye sal nocht be condampnyt: forgeue ye, and it salbe forgeuen to you: <sup>88</sup> Geue ye, and it salbe geuen to you; and thai

Ecclesi.  
xxxi. b.  
Math. vii. a.  
Math. a.

Mathew  
xviii. c.  
Mar. vii. a.

F. 6r v.

Prouer. xi. c.

(a) After *synnaris*, *s* deleted.

vi. 32. **thank**: so P.; *gratia*. But in next ver. Nis. follows P. in translating *gratia* 'grace.' **for synnaris**: P., 'for synful men.' Vg., *Nam et peccatores*. P., followed by Nis., disregarding *et*=also.

33. **synfulmen**: Vg., *si quidem et peccatores*. Wy., 'for whi and synful men.'

34. **ye len**: P., '3e leenen'; *mutuum dederitis*. **for synfulmen**: again the adverb is overlooked; *nam et peccatores*. Rh., 'for sinners also.' **lennis**: P., 'leenen': *funerantur*.

35. **len ye**: Gau (p. 17), 'len zour layne, traistand na thing thairfor.' **vnkyndmen**: *ingratos*; Rh., 'unkind.' AV., 'unthankful.' Vv. 34, 35: Abp. Ham. (p. 96), 'Giff ye len to thame of quhome ye hope to resave, quhat thank have ye thairfor? For synnars als lennis to sinnaris that thai mai resave als mekle agane, bot rather lufe ye your ennymeis, do gud and len, lukand for na vantage thairfor agane, sa sall your reward be gret, and ye sall be the chyldreing of the hiest, for he is kynde, evin to the unthankfull and to the evyll.'

36. **as your fader**: Vg., *sicut et Pater vester*. Rh., 'as also your father.' Abp. Ham. (p. 250), 'Be ye mercyfull, as your heviny fader is mercyful.'

37. **Will ye nocht deme**: P., 'nyle 3e deme'; *nolite judicare*. Abp. Ham. (p. 264), 'Forgeve, and ye sall be forgevin.'

sal geue into youre bosum a gude mesure, and wele  
 Math. vii. a. fillit, and schakin to giddire, and ouerflowing. For be the  
 Mar. iiii. sammin mesure be quhilk ye met, jt sal be met agane to  
 Math. x. c. you. <sup>39</sup> And he said to thame a liknes: Quhethir the  
 Joh. xiii. b. blind man may leid the blind? nore fall thai nocht  
 Math. vii. a. bathe into the seuche? <sup>40</sup> A discipile is nocht abone  
 the maistere: bot ilk salbe perfite gif he be as his  
 maister. <sup>41</sup> And quhat seis thou in thi brutheris ee a  
 moot, bot thou behaldis nocht a beem that is in thin  
 awn ee? <sup>42</sup> Or how may thou say to thi bruther,  
 Bruther, suffir I sal cast out the moot of thine ee, and  
 thou behaldis nocht a beem in thine awne ee? Ipocrite,  
 first tak out the beem of thin ee, and than thou sal se to  
 Math. vii. b. tak the moot out of thi brutheris ee. ¶ <sup>43</sup> It is not a  
 and xii. d. gude tre that makis euile fruitis; nouthir ane euile tre  
 that makis gude fruitis. <sup>44</sup> For euery tre is knowne of  
 his fruite. And men gaderis nocht figis of thornis,  
 nouthir men gaderis nocht a wyne grape of a busse of  
 breris. <sup>45</sup> A gude man of gude tresour of his hart  
 Mathew bringis furth (a) gude thingis; and ane euile man of euile  
 xii. d. tresoure bringis furth euile thingis: for of the plentee of

(a) *furth* added above the line.

vi. 38. **wele fillit**: P., 'wel fillid'; *confertam*. Rh., 'pressed down.' **be quhilk ye met**: P., 'by whiche 3e meeten'; *qua mensi fueritis*. Abp. Ham. (p. 105), 'Gyfe, and to yow sall be giffin. Ane gud mesure, pressit doune and schakin to gidder and rinnand ouir, sal thai gif to yow into your bosum. . . . With the same mesour quhairwith ye met to uthir, it salbe mettit agane to yow.'

39. **a liknes**: *et similitudinem*; Rh., 'a similitude also.' RV., 'also a parable.' **Quhethir . . . may**: *Numquid potest*. **nore fall thai nocht**: P., 'ne fallen thei not'; *nonne . . . cadunt?* **the seuche**: P., 'the diche': *foveam*.

42. **suffir I sal cast out**: *sine ejiciam*.

44. **nouthir men gaderis nocht**: P., 'nethir men gaderen.' **a wyne grape of a busse of breris**: P., 'a grape of a buysche of breris'; *de rubo vindemiant uvam*. Cf. Mt. vii. 15.

45. **gude thingis . . . euile thingis**: Vg., *bonum . . . malum*; but some MSS., *bona . . . mala*.

the hart the mouth spekis. <sup>46</sup> And quhat cal ye me, Lord, Lord, and dois nocht the thingis that I say? <sup>47</sup> Ilk that cummis to me, and heres my wordis, and dois thame, I sal schaw to you to quham he is like: <sup>48</sup> He is like to a man that biggis ane hous, that delvit deep, and set the foundment on a staan: and quhen gret flude was made, the flude was hurlit to that hous, and it mycht nocht moue it; for it was foundit on a sad staan. <sup>49</sup> Bot he that heres, and dois nocht, is like to a man biggand his hous on erde without foundment; in to quhilk the flude was hurlit, and anon it fel down; and the falling doun of that hous was made gret.

Melachie i.  
a.  
Math. vii. b.  
c. and xxv.  
a.  
Jaco. i. c.

F. 62 r.

### The vii chapture.

Ande quhen he had fulfillit al his wordis in to the eres of the pepile, he entrit in to Capharnaum. <sup>2</sup> Bot a seruand of a centurion, that was preciouise to him, was seek, drawand to the deid. <sup>3</sup> And quhen he had herd of Jesus, he send to him the eldersmen of Jewis, and prayit him that he wald cum and heil his seruand. <sup>4</sup> And quhen thai com to Jesu, thai prayit him besilie, and said to him, For he is worthi that thou grant to him this thing: <sup>5</sup> For he luvit oure folk, and biggit

Math. viii. a.  
Joh. iii. f.

vi. 46. *quhat cal ye*: P., 'what clepen 3e.'

48. *delvit deep*: P., 'diggide deepe'; *fodit in altum*. **gret flude was made**: *inundatione . . . facta*. **the flude was hurlit**: P., 'the flood was hurtlid' (so Wy.); *illisum est flumen*. Rh., 'the river beat against.' **a sad staan**: so Wy., P., 'a sad stoon'; Vg., *petram*, without qualification. Prompt., 'sad, or hard, *solidus*.' Catholicon, 'sadde, *solidus*, *firmus*'; see Herrtage's note.

49. **biggand**: P., 'bildynge.' **hurlit**: so Wy., P. here, 'hurlid.' Cf. preceding verse. **the falling doun**: *ruina*.

vii. 1. **fulfillit**: *implesset*.

2. **drawand to the deid**: *moriturus*.

3. **heil**: P., 'heele,' perhaps reading *sanaret* with Sixt.; but St., Hent., Clem., *salvaret*.

4. **besilie**: *solicite*.

5. **biggit**: P., 'bildide.'

to vs a synagog. <sup>6</sup> And Jesus went with thame. And quhen he was nocht fer fra the house, the centurion send to him freendis, and said, Lord, will thou nocht be trauallit: for I am nocht worthy that thou entire vndir my rufe: <sup>7</sup> For quhilk thing and I demyt myself nocht worthi that I cum to thee: bot say thou be word, and my child salbe heilit. <sup>8</sup> For I am a man ordanit vndire powere, and has knychtis vndir me; and I say to this, Ga, and he gais; and to ane vthir, Cum, and he cummis; and to my seruand, Do this thing, and he dois. <sup>9</sup> And quhen this thing was herde, he wonndrit, and said to the pepile following him, Treuly, I say to you, nouthir in Israel I fand sa gret faith. <sup>10</sup> And thai that war send, turnit agane hame, and fand the seruand hale the quhilk was seek. ✠ <sup>11</sup> And it was done eftirwart, Jesus went in to a citee that was callit Naym, and his discipilis; and a ful gret pepile (a) went with him. <sup>12</sup> And quhen he com neire to the yate of the citee, lo, the sonn of a woman that had na ma childer was born out deid: and this was a wedo, and mekile pepile of the citee (was) (b) with hir.

(a) After *pepile*, *followit* deleted. (b) *was* bracketed in MS.

vii. 6. **will thou nocht be trauallit**: P., 'nyle thou be trauelid'; *noli vexari*.

7. **For quhilk thing and**, &c.: *Propter quod et*, &c. Rh., 'For the which cause neither did I,' &c. **say thou be** [P., bi] **word**: *dic verbo*.

8. **For I am**: similarly P., but Wy., 'For whi and I am'; *Nam et ego*. Rh., 'For I also am,' &c. **knychtis**: P., 'knygtis'; *milites*.

9. **he wonndrit**: but P., 'Jhesus wondride.' Vg., *Jesus miratus est*. **and said**: so P., 'and seide,' omitting (Vg.) *conversus*. Wy., 'and he turnyd, seide.' **following**: P., 'suynge.'

11. **Jesus**: so Cor. vat., St., Sixt., but omitted by Vg. **that was callit**: P., 'that is clepid'; *quæ vocatur*.

12. **the sonn of a woman that had na ma childer**; similarly P. Wy., 'an oonlypi sone of his modir'; *filius unicus matris suæ*. (was) **with hir**: P. omits 'was.' Vg., *et turba civitatis nulla cum illa*.

<sup>13</sup> And quhen the Lord Jesu had sene hir, he had reuth on hir, and said to hir, Will thou nocht wepe. <sup>14</sup> And he com nere and tuichet the beire: and thai that baire stude. And he said, Yonngman, I say to thee, Ryse vp. <sup>15</sup> And he that was deid sat vp agane, and began to speke. And he gaue him to his modere. <sup>16</sup> And dreed tuke almen: and thai magnifiet God, and said, For a gret prophete is risen amang vs; and, For God has visitit his pepile. ✠ <sup>17</sup> Ande this word went out of him in to al Judee, and in to al the cuntre about. <sup>18</sup> And Johnis discipilis tald to him of all thir thingis. <sup>19</sup> And Johne callit ij of his discipilis, and send thame to Jesu, and said, Art thou he that is to cum? or sal we abide ane vthir? <sup>20</sup> And quhen the men com to him, thai said, Johne Baptist send vs to thee, and said, Art thou he that is to cum? or we abide an vthir? <sup>21</sup> And in that hour he heilit mony men of thaire seeknesses and wonndis, and euile spiritis; and he gaue sicht to mony blindmen. <sup>22</sup> And Jesus ansuerd and saide to thame, Ga ye agane, and tell ye to Johnne tha thingis that ye haue herde and seen; blindmen seis, crukitmen gais, lepiremen ar made clene, deaf men heres, deidmen rises agane, puremen are takin to preching of the gossell. <sup>23</sup> And

F. 62 v.

iii. Regum  
xviii. c., iiiii.  
re., iiiii. d.Actis ix. f.  
and xx. b.  
Joh. iiiii. c.  
and vi. b.Mathew xi.  
a.Esay. xxxv.  
a.

Esaie lxi. a.

vii. 13. the Lord Jesu: Vg., *Dominus*, without *Jesu*. had reuth on hir: *misericordia motus*. Will thou nocht: P., 'Nyle thou.'

16. tuke: *accepit*.

17. went out of him, &c.: *exiit . . . in universam Judæam de eo*.

19. callit ij: P., 'clepide tweyn.'

21. thaire seeknesses: reading with St., *suis* before *languoribus*.

22. Jesus: not in Vg., and without MS. authority. Ga ye agane, and tell ye: *Euntes renunciate*. blindmen: but Vg., *quia cæci*. lepiremen: P., 'mesels'; *leprosi*. are takin to preching of the gossell: similarly P.; *evangelizantur*. Gau (p. 62), 'pasz agane and schaw to Ihone thay thingis quhilk ze heir and se, ye blind resauis seicht, ye crippl gangis, ye liper ar maid cleyne, ye deiff heris, the deid ar rasit wp, and the pwir rasauis bliht tythandis.'

Math. xi. a. he that sal nocht be sclaudrit in me is blessit. <sup>24</sup> And quhen the messingers of Johne war gaan furth, he began to say of Johne to the pepile, Quhat went ye out into desert to se? A reid waggit with the wind? <sup>25</sup> Bot quhat went ye out to se? A man clethit with soft clathis? Lo, thai that ar in precious clething, and in delitis, ar in kingis housis. <sup>26</sup> Bot quhat went ye out to se? A prophet? Ye, I say to you, and mair than a prophete. <sup>27</sup> This is he of quham it is writin, Lo, I send myn angell before thi face, quhilk sal mak thi way reddy before thee. <sup>28</sup> Certis I say to you, thare is na man a prophete mair amang the childir of women than Johne: bot he that is lesse in the kingdome of heuenis is mair than he. ¶ <sup>29</sup> And al the pepile herand and puplicanis, that had bene baptizit with the baptyim of Johne, iustifiit God. <sup>30</sup> Bot the Phariseis and the wise men of the law that war nocht baptizit of him, despiset the connsale of God aganes thame self. <sup>31</sup> And the Lord said, Tharfore to quham sal I say men of this generatioun lijk? and to quham ar thai lijk? <sup>32</sup> Thai ar lijk to childir sittand in the mercat, and spekand to giddire, and sayand, We haue sungin to you with pipes, and ye haue nocht daunsit; we haue made murnyng, and ye haue nocht wepit. <sup>33</sup> For Johne Baptist com nouthir (a) etand breid nor drinkand wyne, and ye say, He has a feend. <sup>34</sup> Mannis sonn com etand and drinkand, and ye say, Lo a man a deuorare, and drinkand wyne,

(a) *nouthir* above *nocht* deleted.

vii. 24. *waggit*: P., 'waggid'; *agitatum*.

25. *in precious clething* (P., cloth): *in veste preciosa*.

28. *Certis*: so P.; *enim*. *thare is na man a prophete mair*, &c.: P., 'there is no man more prophet,' &c.; *major inter natos mulierum propheta Johanne Baptista nemo est*.

30. *wise men of the law*: *legisperiti*.

32. *in the mercat*: P., 'in chepyng'; *in foro*.

34. *a deuorare*: P., 'a deuourer'; *devorator*. Rh., 'a gourmander.'

a freend of publicanis and of synfulmen! <sup>35</sup> And  
 wisdom is iustifit of thar sonniss. ✠ <sup>36</sup> Bot aan of the Mathew  
 Phariseis prayit Jesu that he suld ete with him. And xxvi. a.  
 he entrit into the hous of the Pharisee, and sat at Mar. xiii. a.  
 the mete. <sup>37</sup> And, lo, a synful woman that was in Johan. xii. a.  
 the citee, as scho knew that Jesus sat at the mete  
 in the hous of the Pharisee, scho broucht ane alebastre  
 boist of oynement, <sup>38</sup> And scho stude behind beside  
 his feet, and began to weet his feet with teres, and  
 wipit with the hairis of hir hede; and kissit his feet,  
 and anoyntit with oynement. <sup>39</sup> And the Pharisee Luc. xv. d.  
 seand that had callit him, said within him self, sayand,  
 Gif this war a prophet, he suld wit quha and quhat  
 maner woman it war that tuiches him; for scho is a  
 sinful woman. <sup>40</sup> And Jesus ansuerd and said to him,  
 Symon, I haue sum thing to say to thee. And he  
 said, Maister, say thou. <sup>41</sup> And he ansuerd, Twa  
 dettouris war to a lennare: and aan aucht five hundreth  
 pennys, and that vthir fiftj. <sup>42</sup> Bot quhen thai had F. 63 v.  
 nocht quharof thai suld yelde, he forgaue to baath.  
 Quha than luvis him maire? <sup>43</sup> Symon ansuerd and  
 said, I gesse that he to quham he forgaue maire. And

vii. 35. of thar sonniss: P., 'of her sonnes.' Vg., *ab omnibus filiis suis*. See the same misrendering in Mt. xi. 9. Rh., 'of all her children.'

36. Jesu: so P., 'Jhesu,' without authority. Vg., *illum*. sat at the mete: *discubuit*, and in next verse *accubisset*.

37. Jesus: so in St. and Sixt., but Clem. omits. alebastre boist: P., 'alabaustre box'; *alabastrum*.

38. to weet: P., 'to moiste'; *rigare*. Cf. ver. 44.

39. callit: P., 'clepide.' said within him self, sayand: *ait intra se, dicens*. he suld wit: with Wy. and P. passing over *utique*. Rh., 'would know certes' (Kenrick, surely).

41. war to a lennare: P., 'weren to o lener'; *erant cuidam feneratori*. and aan aucht: P., 'and oon auzt'; but no 'and' in Vg., *unus debebat*. pennys: P., 'pans'; *denarios*.

42. Bot quhen, &c.: no 'bot' in Vg., *Non habentibus illis unde*, &c. thai suld yelde: *redderent*. forgaue: *donavit*.

43. I gesse that: *astimo quia*.

he ansuerd to him, Thou has demyt richtlie. <sup>44</sup> And he turnit to the woman, and said to Symon, Seis thou this woman? I entrit into thi hous, and thou gaue na water to my feet: bot this has moistit my feet with teres, and wipit with hir hairis. <sup>45</sup> Thou has nocht gevin to me a kisse: but this, sen scho entrit, ceissit nocht to kisse my feet. <sup>46</sup> Thou anoyntit nocht my heid with oile: bot this anoyntit my feet with oynement. <sup>47</sup> For the quhilk thing I say to thee, † Mony synnis ar forgeuen to hir; for scho has luvit mekile: and to quham is lesse forgeuen, he luviss lesse. <sup>48</sup> And Jesus said to hir, Thi sinnis ar forgeuen to thee. <sup>49</sup> And thai that sat togiddire at the mete began to say within thame self, Quha is this that forgeues sinnis? <sup>50</sup> Bot he said to the woman, Thi faith has made the saif; ga thou in pece. ✠

† Mony synnes ar forgewin to hir), for scho hes gret luf, na that hir luf caused hir synnes to be forgewin, bot becauss mony was forgewin hir tharfor was hir luf the maire.

### The viii chaptur.

✠ Ande it was done eftirwart, and Jesus made journey be citeis and castels, preching and euangelizing the realmme of God, and the xij with him, <sup>2</sup> And sum women, that war heilit of wickit spiritis and seeknessis, Marie that is callit Magdalene, of quham vij deuiles went out, <sup>3</sup> And Johanna the wif of Chuze the pro-

Luc. xxiii. e.  
Luc. xxiii.  
a.

Math. xiii. a.  
Mar. iii. a.

vii. 44. *moistit*: P., 'moistid'; *rigavit*.

45. a *kisse*: P., 'a cosse'; *osculum*. *sen*: P., 'sithen'; *ex quo*.

47. *luvit mekile*: P., 'loued myche.' J. Ham. (Fac. Traict., p. 273), 'mony sinnes ar forgevin hir because scho louit greatumlie.'

48. *Jesus*: so Cor. vat., but not in Vg. *Thi sinnis*: Clem., *peccata*. Sixt. adds *tua*. Wy., with Clem., 'Synnes ben forgouun to thee.'

49. *that forgeues*: with P. overlooking *etiam*. Kenrick, 'that even forgiveth.'

viii. 1. and *Jesus*: Vg., *et ipse*. *castels*: *castella* = villages. *realmme*: P., 'rewme'; *regnum*.

2. *callit Magdalene*: P., 'clepid Maudeleyn.'

curatour of Herode, and Susan, and mony vthiris, that mynisterit to him of thare richessis. ✠<sup>4</sup> And quhen mekile pepile was cummin togiddir, and men haastit to him fra citeis, he said be a similitude: <sup>5</sup> He that sawis yede out to saw his seed: and quhile he sawis, sum fell beside the way, and was defoulit, and briddis of the aire ete it. <sup>6</sup> And vthir fell on a staan; and it sprang vp and dryit, for it had nocht moistour (or wacknes). <sup>7</sup> And vthir fell amang thornis; and the thornis sprang up togiddir, and strauchilit it. <sup>8</sup> And vthir fell into gude erd, and it sprang vp, and made ane hundrethfald fruite. He said thir thingis, and criet, He that has eres of hering, here he. <sup>9</sup> Bot his discipilis askit him quhat this parabile was. <sup>10</sup> And he said to thame, To you it is gevin to knaw the priuete of the kingdome of God: bot to vthir men in parabilis; that thai seing se nocht, and thai hering vndirstand nocht. <sup>11</sup> And this is the parabile: The seed is Goddis word. <sup>12</sup> And thai that ar beside the way ar thir that heres; and eftirwart the feend cummis, and takis away the word fra thar hart, or perauenture thai beleving be made saif. <sup>13</sup> Bot thai that fell on a staan, ar thir that, quhen thai haue herd, resaues the word with joy; and thir has nocht rutis, for at a tyme thai beleue, and in tyme of temptatioun thai ga away. <sup>14</sup> Bot that that fell amang thornis ar thir

F. 64 r.

Math. xiii.  
b.  
Mar. iii. a.  
Esay. vi. b.

viii. 3. *richessis*: P., 'ritchess'; *facultatibus*.

4. *haastit*: P., 'hizeden'; *properarent*. *fra citeis*: P., 'fro the citees.'

5. *He that sawis*: *seminans*. *was defoulit*: *conculcatum est*.

6. *it sprang vp and dryit*: *et natum aruit*; Rh., 'being shot up it withered.' *moistour (or wacknes)*: P., 'moysture'; *humorem*.

7. *strauchilit*: P., 'strangliden'; *suffocaverunt*.

8. *He said thir thingis, and criet*: *Hæc dicens clamavit*.

10. *is gevin*: P., 'is grauntid.' *the priuete*: *mysterium*.

12. *or perauenture*: P., 'lest.'

13. *for at a tyme*: reading *quia*, with Sixt. Clem., *qui ad tempus*. *thai ga away*: *recedunt*; Rh., 'they revolt.'

Math. vi. b.  
Mar. iii. b.  
Luc. xi. c.

Math. x. d.  
Mar. iii. b.  
Math. xiii.  
b. and xxv.  
c.  
Mar. iii. c.  
Luc. xix. c.

Math. viii. c.  
Mar. iii. d.

F. 64 v.

that herde, and of besynnessis and richessis and lustis of this lif thai ga furth, and ar strauchilit, and bringis furth na fruit. <sup>15</sup> Bot that that fell into gude erde ar thir that, in a gude hert and best, heres the word, and haldis, and bringis furth fruit in pacience. ✠ <sup>16</sup> Na man lichtis a lanterne and keueris it with a vessell, or puttis it vnder a bed; bot on a chandlare, that men that entris se licht. <sup>17</sup> For thar is na priuey thing quhilk sal nocht be opnyt; nouthir hid thing quhilk sal nocht be knawne and cum into opin. <sup>18</sup> Tharfore se ye, how ye here: for it salbe gevin to him that has; and quha euir has nocht, alsa that that he wenis that he haue salbe takin away fra him. <sup>19</sup> Ande his modere and brether com to him, and thai mycht nocht cum to him for the pepile. <sup>20</sup> And it was tald to him, Thi modere and thi brether standis tharout, willand to se thee. <sup>21</sup> And he ansuerd and said to thame, My modere and my brether ar thir that heris the word of God, and dois it. ✠ <sup>22</sup> Ande it was done in aan of the dais, he went up into a boot, and his discipilis; and he said to thame, Passe we ouir the see. And thai went vp. <sup>23</sup> And quhile thai rollit he slepit: and a tempest of wind com down into the watire;

viii. 14. of besynnessis: *a solitudinibus*. richessis: P., 'ritchessis'; *divitiis*. lustis: so P.; *voluptatibus*. of this lif: P., 'of lijf'; *vita*.

15. in a gude hert and best: *in corde bono et optimo*; Rh., 'in a good and very good heart.' haldis: *retinent*.

16. Na man: Wy., 'Forsoth no man.' Vg., *Nemo autem*. keueris: P., 'hilih' ; *operit*. bot on: Vg., *sed ponit supra*. chandlare: P., 'candilstike'; *candelabrum*.

17. be opnyt: *manifestetur*. cum into opin: *in palam veniat*.

18. alsa that that he wenis: *etiam quod putat*.

19. thai mycht nocht: *non poterant*.

20. tharout: P., 'with outforth'; *foris*.

22. in aan of the dais: P., 'in oon of daies'; *in una dierum*.

23. quhile thai rollit (P., rowiden): Wy., 'hem rowynge'; *navigantibus illis*. into the watire: *in stagnum*.

and thai ware drevin hiddire and thiddire with wawis, and war in perrell. <sup>24</sup> And thai com nere, and raisit him, and said, Comandour, we perise. And he raase vp, and blamet the wind, and the tempest of the watire : and it ceessit, and peciabilnes was made. <sup>25</sup> And he said to thame, Quhare is your faith? Quhilkis dreed- and (a) wonndrit, and said togiddir, Quha gessis thou is this? for he comandis to windis and to the see, and thai obey to him. ✠ <sup>26</sup> Ande thai rowit to the cuntre of Gerazenis, that is aganes Galilee. <sup>27</sup> And quhen he yede fra the boot to the land, a man ran to him that had a deuile lang tyme, and he was nocht clethit with claath, nouthir duelt in hous, bot in graues. <sup>28</sup> This, quhen he saw Jesu, fel down before him, and he, crying with a gret voce, said, Quhat to me, and to thee, Jesu, the sonn of hieast God? I beseke thee, that thou turment nocht me. <sup>29</sup> For he comandit the vnclene spirit that he suld ga out fra the man. For he tuke him oft tymes : and he was bundin with cheneis and kept in stokkis ; and quhen the bandis

Mathew  
viii. d.  
Marc. v. a.

(a) After *dreedand*, *said togiddire* deleted.

viii. 23. **thai ware drevin hiddire and thiddire with wawis :** Vg., *complebantur*, without addition ; but St., Sixt., *compellebantur*, and some MSS. add *fluctibus*. RV., 'they were filling *with water*.'

24. **Comandour :** *Præceptor*. **peciabilnes :** P., 'pesibilte' ; *tranquillitas*.

25. **to windis and :** Vg., *et ventis et mari* ; but Sixt. omits first *et*.

26. **thai rowit :** *navigaverunt*. Cf. ver. 23. **Gerazenis :** *Gerasenorum* ; AV., 'Gadarenes.' RV., 'Gerasenes' ; and so in ver. 37.

27. **yede :** P., 'wente out.' **fra the boot :** an addition, not found in any MS. of Wy. or P. collated by FM. Clem., *cum egressus est ad terram* ; but St., Sixt., and some early editions of Vg. read *de navi egressus*, &c. **lang tyme :** Vg., *jam temporibus multis* ; but many MSS. omit *jam*. **with claath :** *vestimento*. **in graues :** P., 'in sepulcris' ; *in monumentis*.

28. **Quhat to me :** Vg., *Quid mihi . . . est?*

29. **bundin with cheneis :** P., 'boundun with cheynes.' **in stokkis :** P., 'in stockis' ; *compeditibus*. Rh., 'with fetters.'

war brokin, he was led of the deuile into desert.  
<sup>30</sup> And Jesus askit him, and said, Quhat name is to thee? And he said, A legioun: for mony deuiles war entrit in to him. <sup>31</sup> And thai prait him that he suld nocht comand thame that thai suld ga into helle. <sup>32</sup> And thar was a flock of mony swyne lesewing in a hill: and thai prait him that he suld suffir thame to entir into thame. And he suffrit thame. <sup>33</sup> And sa the deuiles went out fra the man, and entrit into the swyin: and with a birr the flock went heidlingis into the pule, and was drownit. <sup>34</sup> And quhen the hirdis saw this thing done, thai fledd, and tald into the citee and into the townis. <sup>35</sup> And thai yede out to se that thing that was done; and thai com to Jesu, and thai fand the man sitting cleethit fra quham the feendis went out, and in haal mynd at his feet; and thai dredde. <sup>36</sup> And thai that saw tald to thame how he was made haal of the legioun. <sup>37</sup> And al the multitude of the cuntre of Gerazenis prait him that he suld ga fra thaim; for thai war haldin with gret dreed. And he went vp into a boot, and turnit agane. <sup>38</sup> And the man fra quham the deuiles (a) war gaan out prait him that he suld be with him: Jesus left him, and

(a) Before *war, went* deleted.

viii. 29. of the deuile: P., 'of deuilis.' Vg., *a demonio*.

31. into helle: so P.; *in abyssum*. Wy., 'in to the depnesse.'

32. lesewing: *pascentium*. Cf. Mt. viii. 30, 'lesewand.'

33. with a birr: *impetu*. heidlingis: P., 'heedlyng'; *per praeceptis*. Rh., 'headlong'; but Kenrick, 'down a steep place.' the pule: *stagnum*. was drownit (P., drenchid): *suffocatus est*; AV., 'choked.'

34. the hirdis: *qui pascebant*. thai fledd: P., 'thei flowen.' the townis: *villas*; Kenrick, 'villages.' AV., 'the country.'

36. And thai that saw: *autem et qui viderant*; Rh., 'and they also that had seen'; but some MSS. omit *et*.

37. Gerazenis: P., 'Gerasenus.' See ver. 26. turnit agane: *reversus est*.

38. Jesus left him: following P. in overlooking *autem*. Vg., *Dimisit autem eum Jesus*. Rh., 'But Jesus dismissed him.'

Math. viii. d.  
Mar. v. b.

F. 65 r.

Mar. v. c.

† How gret thingis, &c. Quhairas our Saluour forbade the leparman Math. viii. and the twa blynd menn Math. ix. to tel ony man that he had helpit them, and now bade he this man schaw quhat he had done for them. It is nocht for ws to be cwrriouss in searchinge the causis thair of quhy or quhairfor he sa did, for sa jt is his will. Lik as it is his pleasur to schaw alsua the misteryes of his wordes vnto babes, and to hide them fra the wyse men of the world. Math. xi.

said, <sup>39</sup> Ga agane (a) in to thin hous, and tell † how gret thingis God has done to thee. And he yede throu all the citee, preching how gret thingis Jesus had done to him. <sup>40</sup> And it was done, quhen Jesus was gaan agane, the pepile resauet him: for all war abiding him. <sup>41</sup> And, lo, a man, to quham the name was Jairus, and he was prince of a synagog: and he fel down at the feet of Jesu, and prait him that he suld entir into his hous, <sup>42</sup> For he had bot a douchter, almaast of xij yere ald, and scho was deid. And it befell the quhile he went, he was thrungin of the pepile. <sup>43</sup> And a woman that had a flux of blude xij yeris, and had spendit al hir substance on leches, and scho mycht nocht be heilit of ony, <sup>44</sup> And scho com nere behind, and tuichet the hem of his claath: and anon the flux of hir blude ceessit. <sup>45</sup> And Jesus said, Quha is that that tuichet me? And quhen almen denyit, Petir said, and thai that war with him, Comandour, the pepile threstis and diseesis thee, and thou sais, Quha tuichet me? <sup>46</sup> And Jesus said, Sum man has tuichet me: for that virtue yede out of me. <sup>47</sup> And the woman, seand that it was nocht hid fra him, com trymbiland, and fel down at his feet, and for quhat

Math. ix. c.  
Mar. b. c.

(a) agane added above the line.

viii. 40. *gaan agane*: *rediisset*.

41. *lo, a man*: omitting *venit*, with P. and some MS. authority; Vg., *ecce, venit vir*.

42. *he had bot a douchter*: *unica filia erat ei*; Wy., 'olypidoujtir was to him.' *was deid*: *moriebatur*; Rh., 'was a dying.' *was thrungin*: *comprimebatur*.

43. *substance*: Wy., P., 'catel'; *substantiam*.

44. *ceessit*: *stetit*.

45. *Comandour*: *praeceptor*. *threstis and diseesis*: P., 'thristen and disesen'; *comprimunt et affligunt*.

46. *for that virtue*: Clem., *nam ego novi virtutem*. Nis. follows P. in omitting *novi*; but Wy., 'and I haue knowe vertu,' &c.

47. *it was nocht hid fra him*: Clem., *non latuit*; some MSS. add *illum*. Rh., 'she was not hid.'

cause scho had tuichet him scho schew before al the pepile, and how anon scho was heilit. <sup>48</sup> And he said to hir, Douchter, thi faith has made the saif; ga thou in pece. <sup>49</sup> And yit quhile he spak, a man com to (a) the prince of the synagog, and said to him, Thi douchter is deid; will thou nocht trauale the maistir. <sup>50</sup> And quhen this word was herd, Jesus ansuerd to the fader of the damycele, Will thou nocht drede: bot beleue thou aanly, and scho salbe saif. <sup>51</sup> And quhen he com to the hous, he suffrit na man to entir with him, bot Petir and Johne and James, and the fader and the modere of the damycele. <sup>52</sup> And all wepit, and bewailit hir: and he said, Will ye nocht wepe; for the damycele is nocht deid, bot slepis. <sup>53</sup> And thai scornit him, and wist that scho was deid. <sup>54</sup> Bot he held hir hand, and criet, and said, Damycele, rise up. <sup>55</sup> And hir spirit turnit agane, and scho raase anon: and he comandit to geue to hir to ete. <sup>56</sup> And hir fader and moder wonndrit gretlie: and he comandit to thame that thai suld nocht say to ony that thing that was done.

(a) *fra* deleted, *to* added above.

---

viii. 49. **to the prince**: so Wy. Clem., *ad principem*; but P., with WW., 'fro the prince.' **Thi douchter**: Vg., *Quia . . . filia tua*. **will thou nocht trauale the maistir**: P., 'nyle thou trauel the maister'; but Vg., *noli vexare illum*.

50. **bot beleue**: no authority for 'bot.'

51. **Petir and Johne**: the order of the names as in Wy., P., and most MSS. cited by WW.; but Clem., *Petrum et Jac. et Joh.*

52. **for the damycele**: reading, with many MSS., *enim* before *mortua*.

55. **turnit agane**: *reversus est*. **to geue**: so P., 'to ȝyue'; reading *dare* with Hent. and Sixt. WW., with Clem., *dari*.

56. **fader and moder**: Vg., *parentes*.

## The ix chapter.

✠ Ande quhen the xii apostilis war callit togiddir, he gaue to thame virtue and powere on all deuiles, and that thai suld heil seeknessis. <sup>2</sup> And he send thame to preche the kingdom of God, and to heil seekmen. <sup>3</sup> And he said to thame, Na thing tak ye in the way, nouthir wand nor scrippe, nouthir breid, nor money; and nouthir haue ye twa cootis. <sup>4</sup> And into quhat hous that ye entir, duell ye thare, and ga ye nocht out fra thine. <sup>5</sup> And quha euir resaues nocht you, ga ye out of that citee, and schake ye of the pouder of your feet into witnessing on thame. <sup>6</sup> And thai yede furth, and went about be castels, preching and heling euiryquhare. ✠ <sup>7</sup> Ande Herode tetrach herd al thingis that war done of him: and he doutit, for that it was said of sum men, that Johnne was risen fra deid; <sup>8</sup> And of sum men, that Helie apperit; bot of vtheris, that aan of the ald prophetis was risen. <sup>9</sup> And Herode said, I haue beheidit Johnne; and quha is this of quham I here sic thingis? And he soucht to se him. <sup>10</sup> And the apostilis turnit agane, and tald to him althingis that thai had done. And he tuke thame, and went beside into a desert place, that is Bethsaida. <sup>11</sup> And quhen the pepile knew this thai followit him: and he resauet thame, and spak to

Math. x. a.  
Mar. iii. b.  
and vi. a.  
Luc. vi. b.

Mar. vi. b.  
Luc. x. a.

Math. xiii.  
a.  
Mar. vi. b.

Math. iii.  
b.  
Mar. vi. a.  
Joh. vi. a.

F. 66 r.

ix. 1. callit: P., 'clepid.'

3. wand: P., 'zerde'; *virgam*.

4. duell ye: *manete*. fra thine: P., 'fro thennus.'

5. the pouder: Vg., *etiam pulverem*. Kenrick, 'even the dust.' AV., 'the very dust.'

6. be castels: *per castella*; Rh., 'from town to town.'

7. of sum men: Clem. begins a new verse with the words *a quibusdam*. The arrangement here adopted is that of St. (1555), Hent., and Rh.

10. turnit agane, and: *reversi*. went beside: *secessit seorsum*.

thame of the kingdom of God, and he helit thame that had nede of cure. <sup>12</sup> And the day began to bow doun, and the xii com, and said to him, Leeue the pepile, that thai ga and turn into castels and tovnnes that ar about, that thai find mete; for we ar here into a desert place. <sup>13</sup> And he said to thame, Geue ye to thame to ete. And thai said, Thar ar nocht to vs ma (a) than v laaues and twa fischis; bot gif peraenture that we ga and by metis to al the pepile. <sup>14</sup> And the men war almaast five thousand. And he said to his discipilis, Mak ye thame to sit to mete be cumpanyis a fifty togiddir. <sup>15</sup> And thai did sa, and thai made almen sit to (b) mete. <sup>16</sup> And quhen he had takin the five laaues and ij fisches, he beheld in to heuen, and blessit thame, and brak, and delt to his discipilis that thai suld set furth before the cumpanyes. <sup>17</sup> And almen ete, and war fulfillit: and that that left to thame of brokin metis was takin vp xij cophynis. <sup>18</sup> And it was done, quhen he was allaan prayand, his discipilis war with him: and he askit thame, and said, Quham sais the pepile that I am? <sup>19</sup> And thai ansuerde and said, Johne Baptiste; vthir

Math. xvi. a.  
Marc. viii. d.

(a) *ma* written above *maire* deleted.

(b) *giddire* deleted after *to*.

---

ix. 12. to bow doun: *declinare*. turn into: *divertant*; Rh., 'they may have lodging.' castels and tovnnes: *castella villasque*; Rh., 'towns and villages.' AV., 'towns and country.' into [W., P., in] a desert place: *in deserto loco*.

13. bot gif peraenture: P., 'but peraenture'; *nisi forte*. al the [P., this] pepile: Wy., 'al the cumpany.' Vg., *omnem hanc turbam*.

14. be cumpanyis a fifty togiddir: similarly P.; *per convivium quinquagenos*. Rh., 'by companies fifty and fifty'; but Wy., characteristically, 'by feestis, fyftyes.'

16. delt: P., 'delide'; *distribuit*.

17. war fulfillit: *saturati sunt*. that that left to thame: *quod superfluit illis*. cophynis: *cophini*.

sais, Helie; and vtheris sais, a prophete of the foirmaire is risen. <sup>20</sup> And he said to thame, Bot quham say ye that I am? Symon Petir ansuerd and said, The Crist of God. <sup>21</sup> And he blamyng thame, comandit that thai suld say to na man; <sup>22</sup> And said thir thingis, For it behuvis mannis sonn to suffir mony thingis, and to be repreuit of the eldermen and of the princis of preestis and of the scribes, and to be slayn, and the thrid day to ryse agane. <sup>23</sup> And he said to all, Gif ony will cum eftir me, deny he himself, and tak he his croce euriy day, and follow he me. <sup>24</sup> For he that wil mak his life saif sal tyne it; and he that tynes his lif for me, sall mak it saif. <sup>25</sup> And quhat proffittis it to a man, gif he wynn all the world, and tyne him self, and do dampnage of him self? <sup>26</sup> For quha sa schames me and my wordis, mannis sonn sal schame him, quhen he cummis in his maiestee and the fadris and of the halie angelis. <sup>27</sup> And I say to you verralie, thar ar sum standing here, quhilk sal nocht taast deid, till thai se the realme of God. <sup>28</sup> Ande it was done eftire thir (a) wordis almaast viii dais, and he tuke Petir and James and Johnne, and he yede vp in to ane hill to pray. <sup>29</sup> And quhile he prayit,

Johan. vi. g.

Math. xvi. c.  
and xx. b.Mar. viii. d.,  
ix. d., and  
x. d.Luc. xviii. d.  
Marc. viii. e.

Luc. xvii. d.

Math. x. b.  
Mar. viii. e.  
Luc. xii. a.  
Math. xvi. d.F. 66 v.  
Mar. viii. a.Math. xvii.  
a.  
Mar. ix. a.(a) After *thir*, *dais* deleted.

ix. 19. a prophete of the foirmaire: P., 'o profete of the formere.' Vg., *unus propheta de prioribus*. Rh., 'one of the prophets before time.' Kenrick, 'one of the former prophets.'

21. say to na man: with Wy., P. omitting 'this.' Vg., *dicerent hoc*.

22. And . . . thir thingis: an addition by W., P., without authority. Vg., *Dicens: Quia*, &c. to be repreuit: *reprobati*.

23. follow: P., 'sue.'

24. tyne . . . tynes: P., 'leese . . . leesith'; and in ver. 25.

25. dampnage: P., 'peiryng'; *detrimentum*. Cf. Mt. xvi. 26.

26. and the fadris: Wy., 'and of the fadir.' P., 'and of the fadris.' Vg., *et Patris*.

28. yede vp: P., 'stiede'; *ascendit*.

ii. Pet. i. d. the liknes of his chere was channget, and his clething was quhite schynand. <sup>80</sup> And, lo, ij men spak with him, and Moyses and Helie war seen in maieste; <sup>81</sup> And thai saw his gaing out quhilk he suld fulfill in Jerusalem. <sup>82</sup> And Petir and thai that war with him war hevvy of sleep: and thai, walkand, saw his maiestee, and the ij men that stude with him. <sup>83</sup> Ande it was done, quhen thai departit fra him, Petir said to Jesu, Comandour, it is gude that we be here: and mak we here thre tabernacilis, aan to thee, aan to Moyses, and aan to Helie: and he wist nocht quhat he suld say. <sup>84</sup> Bot quhile he spak thir thingis, a cloud was made, and ouirschadowit thame: and thai dredde quhen thai entrit into the cloud. <sup>85</sup> And a voce was made out of the cloud, and said, This is my dere-worthe sonn: here ye him. <sup>86</sup> And the quhile the voce was made, Jesus was fundin allane. And thai war still, and to na man said in tha dais oucht of tha thingis that thai had seen. <sup>87</sup> Bot it was done in the day following, quhen thai com doun of the hill, mekile pepile mette thame. <sup>88</sup> And, lo, a man of the cumpany criet, and said, Maistir, I beseke thee, behald my sonn; for I haue na ma. <sup>89</sup> And, lo, a spirit takis him, and suddanlie he cries

Math. xvii. a.  
Mar. ix. a.

Dentro. xviii. c.

Math. xvii. b.  
Marc. ix. b.

ix. 29. **liknes of his chere**: P., 'licnesse of his cheer'; *species vultus ejus*. **was channget**: *facta est . . . altera*. **quhite schynand**: similarly Wy., P., 'whit schynyng', reading, with most MSS. and WW., *albus refulgens*; but Clem., and printed editions generally, *albus et ref.*

31. **thai saw**: similarly P., 'thei sayn'; but Wy., more correctly, 'thei seyden.' Vg., *dicebant*. **his gaing out**: *excessum ejus*; Rh., 'his decease.'

32. **walkand**: P., 'wakyng'; *evigilantes*.

33. **aan to Moyses**: P., 'and oon to M.'; so Vg., *et unum M*. Some MSS. of Wy. omit 'and.'

35. **dereworthe**: P., 'derworth'; *dilectus*.

37. **following**: P., 'suyng'.

38. **I haue na ma**: so P., 'Y haue no mo'; *unicus est mihi*. Wy., 'he is oon aloone to me.'

and hurtlis doun and to drawis with fame, and scantlie he gais away al to drawand him: <sup>40</sup> And I prayit thi discipilis that thai suld cast him out; and thai mycht nocht. <sup>41</sup> And Jesus ansuerd and said to thame, O vnfaithfull generatioun and waywart, how lang sal I be at you and suffir you? Bring hiddir thi sonn. <sup>42</sup> And quhen he com nere, the deuile hurtlit him doun, and to braid him. And Jesus blamet the vnclene spirit, and helit the child, and yeldit him to his fader. <sup>43</sup> And almen wonndrit gretlie in the gretnes of God. And quhen almen wonndrit in al thingis that he did, he said to his discipilis, <sup>44</sup> Putt ye thir wordis in your hartis: for it is cummin that mannis sonn be betrait in to the handis of men. <sup>45</sup> And thai knew nocht this word, and it was hid before thame, that thai feelit it nocht: and thai dredde to ask him of this word. <sup>46</sup> Bot a thought entrit into thame, quha of thame suld be gretest. <sup>47</sup> And Jesus, seand the thoughtis of the hart of thame, tuke a child, and sett him beside him, <sup>48</sup> And said to thame, Quha euir resauces this child in my name, resauces me; and quha euir resauces me resauces him that send me: for he that is leest amang you all, is the gretest. <sup>49</sup> And Johne ansuerd and said, Comandour, we saw a man castand out feendis in thi name; and we haue forbiddin him, for he followis nocht thee with vs. <sup>50</sup> And Jesus

Mar. i. c.

F. 67 r.

Luc. iiii. d.

Math. xvi.  
and xx. b.  
Mar. viii. d.  
and ix. d.Luc. ii. g.  
and xviii. d.Mathew  
xviii. a.  
Mar. ix. d.  
Luc. xxii. b.Math. x. c.  
Mar. ix. d.Luc. x. b.  
Johan. xiii.  
c.Math. xx. d.  
Mar. ix. d.  
and x. e.  
Luc. xxii. b.

ix. 39. **hurtlis doun**: *elidit*; P., 'dasheth him.' **to drawis with fame**: P., 'to-drawith hym with fome' (Wy., froth); *dissipatum cum spuma*. Rh., 'teareth him that he foameth.' **scantlie**: P., 'vnneth'; *vix*. **al to drawand him**: P., 'al to-drawynge hym'; *dilanians eum*. **41. at you**: *apud vos*.

**42. hurtlit him doun**: *elisit illum*. **to braid**: P., 'to-braidide'; *dissipavit*. Rh., 'tore.'

**44. it is cummin**: Wy., 'it is to comynge.' P., 'it is to come'; *futurum est*.

**49. Comandour**: *Præceptor*. **followis nocht thee**: Wy., P., 'sueth not thee.' Little authority for 'thee,' except Cor. vat. Vg., *sequitur nobiscum*.

said to him, Will ye nocht forbid: for he that is nocht aganes vs is for vs. <sup>51</sup> And it was done, quhen the dais of his taking vp war fulfillit, he settit fast his face to ga to Jerusalem, <sup>52</sup> And send messingers befor his sicht: and thai yede, and entrit in to a citee of Samaritanis, to mak reddy to him. <sup>53</sup> And thai resauet nocht him, for the face of him was gaing into Jerusalem. <sup>54</sup> And quhen James and Johnne his discipilis saw, thai said, Lord, will thou that we say that fire cum doun fra heuen, and waast thame? <sup>55</sup> And he turnit, and blamyt thame, and said, Ye wate nocht quhais spiritis ye ar. <sup>56</sup> For mannis sonn com nocht to tyne mennis saulis, bot to saue. And thai went into ane vthir castelle. ✠ <sup>57</sup> And it was done, quhen thai walkit in the way, a man said to him, I sal follou thee quhare euir thou ga. <sup>58</sup> And Jesus said to him, Foxis has dennis, and briddis of the aire has nestis; bot mannis sonn has nocht quhare he rest his hede. <sup>59</sup> And he said to ane vthir, Follou thou me. And he said, Lord, suffir me first to ga and beryse my fader. <sup>60</sup> And Jesus said to him, Suffir that deidmen berise thare deidmen: bot ga thou and tell the kingdom

iii. Reg. i. c.  
Math. viii. c.  
Math. viii. e.  
F. 67 v.  
Leui. xxi. b.

ix. 50. **Will ye nocht**: P., 'Nyle ye.' **vs . . . for vs**: so P. (with AV.), without Latin authority. Vg., *vos . . . vobis*; so Wy., correctly, with RV.

51. **of his taking vp**: *assumptionis ejus*.

53. **the face of him was gaing**: P., 'the face was of hym goynge'; *facies ejus erat euntis*.

54. **waast**: *consumat*.

55. **quhais spiritis ye ar**: so Wy., P., 'whos spiritis 3e ben.' Vg., *cujus spiritus estis*. Rh., 'of what spirit you are.'

56. **tyne**: P., 'leese.' **castelle**: *castellum*; Rh., 'town.'

57. **follou**: P., 'sue'; so vv. 59 and 61.

58. **And . . . said**: Clem., *dixit*, without *et*; but WW., *et ait*. **dennis**: *foveas*; Wy., 'dennys,' or (some MSS.) 'dichis.' **his hede**: probably reading *suum*, with St. and Sixt. Clem., *ubi caput reclinat*.

59. **beryse**: P., 'birie.'

60. **tell**: *annuncia*.

of God. <sup>61</sup> And ane vthir said, Lord, I sal follow thee; bot first suffir me for to leue al thingis that ar at hame. <sup>62</sup> And Jesus said to him, Na man that puttis his hand to the pleuche, and behaldand bakwart, is able to the realmppe of God.

iii. Reg. xix.  
d.  
ii. Pet. ii. d.

## x chapture.

✠ Ande eftir thir thingis the Lord Jesus ordanit alsa vthir seuenty and twa, and send thaim be twa and twa before his face into euiry citee and place quhare he was to cummand. <sup>2</sup> And he said to thame, Thar is mekile ripe corn, and few werkmen: tharfore pray ye the Lord of the ripe corn that he send werkmen into his ripe corn. <sup>3</sup> Ga ye: lo, I send yow as lammis amang wolues. <sup>4</sup> Tharfor will ye nocht bere a sacket, nouthir scrippe, nouthir schonne: and † grete ye na man be the way. <sup>5</sup> Into quhat euir hous that ye entire, first say ye, Pece to this hous. <sup>6</sup> And gif a sonn of pece be thare, your pece sal rest on him: bot gif naan, it sal turn agane to yow. <sup>7</sup> And duell ye in the sammin hous, etand and drinkand tha thingis that ar at thame: for a werkman is worthi his hyre. ✠ Will ye nocht passe fra hous into hous. <sup>8</sup> And into quhat euir citee ye entire, and thai resaeue you, ete ye tha thingis that ar set to you: <sup>9</sup> And heil seekmen that ar in that citee;

Math. ix. d.

Math. x. b.  
a.  
Mar. vi. a.  
Luc. ix. a.  
iii. Reg. iii.  
d.

† Grete ye  
na mann be  
the way.  
Christe will  
that the apos-  
tillis salbe sa  
earnest and  
fervent in  
preaching  
his word that  
thai nocht  
stope nor  
hynder the  
ministra-  
tioun tharof  
be eny salu-  
tatioun in  
the way,  
as thow  
redis in the  
ix. chap. of  
this gospel,  
and as the  
prophete

Math. x. b.

ix. 61. to leue al thingis that: similarly P.; Clem., *renunciare his quæ*. Rh., 'to take my leave of them that,' reading with Hent., *his qui*. Wy., 'to telle aȝen to hem that ben at home.'

62. pleuche: P., 'plouȝ.' is able: *aptus est*.

x. 1. Jesus: so Wy., P., but not in Vg. was to cummand: P., 'was to come.'

2. ripe corn: so Wy., P., *messis*.

3. lammis: Wy., P., 'lambren.'

4. Tharfor: *ergo* in some MSS., but not in Clem. will ye nocht: P., 'nyle ye'; and in ver. 7. a sacket: Wy., P., 'a sachel'; *sacculum*.

6. bot gif naan: *in autem*.

Mar. vi. B.  
Luc. ix. a.  
Actis xiii. a.  
and xviii. a.

Math. xi. d.

Math. x. d.

F. 68 r.

Marc. ix. . . .

Joh. xiii. c.

and say ye to thame, The kingdom of God sal cum nere in to you. <sup>10</sup> And in quhat citee ye entire, and thai resaeu you nocht, ga ye out in to the streetis of it, and say ye, <sup>11</sup> We wipe of aganes you the powder that stickis to vs of your citee : neuirtheles wit ye this thing, that the realme of God was (a) cum neire. <sup>12</sup> I say to you, that to Sodom it salbe esiere, than to that citee in that day. <sup>13</sup> Wa to thee, Corosaym ; wa to thee, Bethsaida ; for gif in Tyrie and Sidone the virtues had bene done quhilk has bene done in you, sumtyme thai wald haue sittin in haire and aschis, and haue done penance. <sup>14</sup> Neuirtheles to Tire and Sidon it salbe esiare in the dome, than to you. <sup>15</sup> And thou, Capharnaum, art vphieit till into heuen, thou salbee drovnit in to helle. <sup>16</sup> He that heres you heris me ; and he that despises you despises me ; and he that despises me despises him that send me. <sup>17</sup> And the twa and seuentie discipilis turnit agane with joy, and saide, Lord, alsa deuiles ar subget to vs in thi name. <sup>18</sup> And he

Eleseus com-  
mandit his  
seruand. iiii.  
Reg. iiii.  
Bot quhen  
that thai  
had per-  
furnist thar  
message,  
than he will  
nocht tho  
contraye,  
bot that thai  
may salute  
ane anothir  
according to  
the ordour  
of luf, els  
wald the  
apostilles  
nocht haif  
vseit sa mony  
salutations  
in thair  
epistillis.

(a) was written above *sal* deleted.

x. 9. **sal cum nere** : P., 'schal neize,' reading *appropinquabit* with Cor. vat. and St. ; but Hent., Sixt., and Clem., *appropinquavit*. Rh., 'is come nigh.'

11. **the powder** : with P. disregarding *etiam* before *pulverem*. Wy., 'Also we wyphen of in to you the poudere.' **that stickis** : P., 'that cleued.' Vg., *adhasit*.

12. **it salbe esiere** : *remissius erit* ; and in ver. 14. Wy., 'it schal be esyere, other lasse peyne.'

13. **virtues** : *virtutes* ; Rh., 'miracles.' **in haire and aschis** : *in cilicio et cinere*. **haue done penance** : Vg., *pœniteret* ; some MSS., *egissent pœnitentiam*.

14. **in the dome** : *in iudicio*.

15. **art vphieit** : P., 'art enhaunsid' ; *exaltata*. Rh., 'that art exalted.' **drovnit in to helle** : Wy., P., 'drenchid til in to helle' ; *usque ad infernum demergeris*.

16. **He that heres** : Abp. Ham. (p. 82), 'Quha that dispysis yow, thai dispise me.' J. Ham. (Fac. Traict., p. 41), 'Vha hearis zou hearis me, and wha contemnis zow contemnis me.'

17. **discipilis** : not represented in Vg., *septuaginta duo*. **alsa** : *etiam*.

said to thame, I saw Sathanas falling doun fra heuen as fireflaucht. <sup>19</sup> And, lo, I haue gevin to you power to tred on serpentis and on scorpionnis, and on al the virtue of the enemy: and nathing sal anoy you. <sup>20</sup> Neuirthel-  
 les wil ye nocht ioy in this thing, that spiritis ar subiect to you; bot ioy ye that your names ar writtin in heuenis. <sup>21</sup> In that ilk hour he glaidit in the Haligast, and said, I knawleche to thee, fader, Lord of heuen and of erde, for thou has hid thir thingis fra wisemen and prudent, and has schawit thame to smal childir: ye, fader, for sa it pleisit before thee. <sup>22</sup> All thingis ar gevin to me of my fadere: and no man wate quha is the son (a), bot the fader; and quha is the fader, bot the sonn, and to quham the sonn wil schaw. <sup>23</sup> And he turnit to his discipilis, and said, ✠ Blessit be the een that seis that ye se: <sup>24</sup> For I say to you, that mony prophetis and kingis wald haue seen tha thingis that ye se, and thai saw nocht; and here tha thingis that ye here, and thai herde nocht. <sup>25</sup> And, lo, a wiseman of the law raase vp, temptand him, and sayand, Maistire, quhat thing sal I do to haue euirlasting lif? <sup>26</sup> And he said to him, Quhat is writtin in the law? how redis thou? <sup>27</sup> He ansuerd and saide, Thou sal luf thi Lorde God of al thi hart, and of al thi saule, and of al thi strenthe,

Esaie. xliii. c.  
 Apoca. xii. c.  
 Mar. xvi. c.  
 Actis xxviii. a.

Phil. iiii. a.  
 Apoc. xvii. b.

Math. xi. e.

Math. xxviii. c.  
 Johan. xiii. a.  
 Math. xi. e.  
 Joh. vii. c., viii. b., and x. b.  
 Math. xiii. c.

Math. xxii. d.  
 Mar. xiii. c.

Deutro. vi. b.  
 Leui. xix. c.

(a) After *son*, *bef* deleted.

x. 18. *fireflaucht*: Wy., P., 'leit'; *fulgur*.

19. *And*: *et* in Cor. vat., but not in Clem. or WW. *virtue*: *virtutem*; Rh. 'power.' 20. *wil ye nocht*: P., 'nyle 3e'; *nolite*.

21. *glaidit*: P., 'gladide'; *exultavit*. *ye*: P., '3he'; *etiam*. *it pleisit before thee*: *placuit ante te*.

25. *a wiseman of the law*: similarly Wy., P.; *quidam legis peritus*. Rh., 'a certain lawyer.' *Quidam* and *quedam* continually disregarded by P. and Nis., as in vv. 30, 31, 33, 38, and xi. 1. But less frequently by Wy., as (30) 'sum man,' (31) 'sum prest,' (33) 'sum man Samaritan,' (38) 'sum wumman,' (xi. 1) 'sum place.'

27. *Thou sal luf*: Abp. Ham. (p. 42), 'Thow sall lufe thi Lord God with all thi hart, with all thi saule, and with all thi strength, and with all thi mynde.'

Roma. xiii.  
b.

F. 68 v.

and of al thi mynd; and thi nechbour as thi self. <sup>28</sup> And Jesus said to him, Thou has ansuerde richtlie: do this thing, and thou sal leeuē. ✠ <sup>29</sup> Bot he, willand to iustifie him self, said to Jesu, And quha is my nechbour? <sup>30</sup> And Jesus beheld and said, ✠ A man com doun fra Jerusalem into Jerico, and fell amang theues, and thai rubbit him, and wonndit him, and went away, and left the man half on lif. <sup>31</sup> And it befell that a prest com doun the sammin way, and past furth quhen he had seen him. <sup>32</sup> Also a deken, quhen he was beside the place and saw him, passit furthe. <sup>33</sup> Bot a Samaritan, gangand be the way, com beside him: and he saw him, and had reuth on him, <sup>34</sup> And com to him, and band to giddire his wonndis, and held in oile and wyne, and laid him on his beest, and ledde into ane ostrie, and did the cure of him. <sup>35</sup> And ane vthir day he broucht furth twa pennyis, and gave to the ostlare, and said, Haue the cure of him; and quhat euir thou sal geue atoure, I sal yeld to thee quhen I cum agane.

x. 28. **Jesus**: absent from Vg.

30. **beheld**: reading *suspiciens* with St. and Sixt. Hent. and Clem., *suscipiens*. Rh., 'taking it.' **and thai rubbit** [P., robbiden] **him**: *qui etiam despoliaverunt eum*; Wy., 'whiche also robbiden him.' **half on lif**: P., 'half alyue'; *semivivo*.

31. **past furth**: *praeteriuit*.

32. **a deken**: *levita*. **passit furthe**: *pertransiit*.

33. **gangand be the way**: P., 'goynge the weie'; *iter faciens*. Wy., 'makyng journey.' **had reuth on him**: similarly P.; *misericordia motus*. Wy., 'stirid by mercy.'

34. **held in**: so P., 'helde in'; *infundens*. Wy., 'heeldyng yn.' Cf. Stratmann and Mätzner; and Jam. s.v. Heild. Primary and usual meaning, to incline, bend; so Catholicon and Prompt. *To heald a vessel* (Northumbrian) is to incline it in order to empty it, according to Jam., who, however, gives no examples from Scots of the sense 'to pour,' a sense which is common in Wy. **ane ostrie**: P., 'an ostrie'; *stabulum*. Wy., 'a stable.' **did the cure of him**: so Wy., P.; *curam ejus egit*.

35. **to the ostlare** (P., ostiler): *stabularis*. Wy., 'to the kepere of the stable.' Rh., 'to the host.' **thou sal geue atoure** (P., ouer): *supererogaveris*.

<sup>86</sup> Quha of thir thre, semes to thee, was nechbour to him that fell amang theeues? <sup>87</sup> And he said, He that did mercy in to him. And Jesus said to him, Ga thou, and do thou on like maner. ¶ <sup>88</sup> And it was done, quhile thai yede, he entirit into a castell: and a woman, Martha be name, resauet him into hir house. <sup>89</sup> And to this was a sistire, Marie be name, quhilke also sat beside the feet of the Lord, and herde his word. <sup>40</sup> Bot Martha besiet about the oft seruice, and scho stude and said, Lord, thou takis na kepe that my sistire has left me allaan to serue: tharfor say thou to hir that scho (a) help me. <sup>41</sup> And the Lord ansuerd and said to hir, Martha, Martha, thou art besie and art trubilit about full mony thingis: <sup>42</sup> Bot a thing is necesarie: Marie has chosen the best part, quhilke sal noch be takin away fra hir. ¶

Deutro.  
xxxiii. a.

Psal. xxvi. a.

## xi chapture.

Ande it was done, when he was praying in a place, as he cessit, aan of his disciplis said to him, Lord, teche vs to pray, as Johne tachte his discipilis. <sup>2</sup> And he said to thame, Quhen ye pray, say ye, Fader, Math. vi. a. hallowit be thi name. Thy kingdom cum to. <sup>3</sup> Geue to vs this day oure ilk dais breid. <sup>4</sup> And forgeue to vs

(a) After *scho*, *serue* deleted.

x. 38. *yede*: P., 'wenten.' *a castell*: *quoddam castellum*; Wy., 'sum castel.' Rh., 'a certain town.' See note on ver. 25.

40. *besiet*: P., 'bisiede'; *satagebat*. *the oft seruice*: *frequens ministerium*. *thou takis na kepe*: P., 'takist thou no kepe.' Wy., 'is it not of charge to thee'; *non est tibi cura*.

42. *a thing*, &c.: Wy., P., 'o thing'; *unum est necessarium*.

xi. 1. *in a place*: so P.; *in quodam loco*. *as Johne tachte*: similarly P.; *sicut docuit et Jo*. Wy., 'as and John tauzte.'

3. *this day oure ilk dais breid*: P., 'to dai oure ech daies breed'; *panem nostrum quotidianum* . . . *hodie*.

F. 69 r.

Prouerb. viii.  
b.  
Mathew vii.  
a.  
Johan. xiii.  
d., xv. a.,  
and xvi. c.

our synnis: as we forgeue to ilk man that aw to vs. And leid vs nocht into temptatioun, [*bot (a) deliuer vs fra ewill*]. † 5 And he said to thame, † Quha of you sal haue a freend, and sal ga to him at mydnycht, and sal say to him, Freend, lenn to me iij laaues; 6 For my freend cummis to me fra the way, and I haue nocht quhat I sal set before him? 7 And he within ansuere and say, Will thou nocht be noyous to me: the dure is now closit, and my childir ar with me in bedde; I may nocht ryse and geve to thee. 8 And gif he sal duelle still knocking, I say to you, thouch he sal nocht ryse and geve to him for that that he is his freend, neurtheles for his continuale asking he sal ryse and geue to him als mony as he has nede to. 9 And I say to you, ask ye, and it salbe gevin to you; seek ye, and ye sal find; knock ye, and it salbe opnyt to you. 10 For † ilk that askis takis; and he that

† Ilk that askis, &c. That is, gif we ask ony thing of God according to his will, he hearis us i. Joh. v. As for dissemling pray-eris, he vtrelly abhorris them, as thou readiss Psal. lxxvii.

(a) *bot . . . ewill* added in margin in different ink.

xi. 4. to ilk man that aw to vs: *omni debenti nobis*; Abp. Ham. (p. 262), 'And forgeve us our synnis, gif we also forgeve all that ar dettouris to us.' *bot deliuer vs fra ewill* (in the margin): This clause, which has been added here (by another hand?) in the margin, is an interpolation from Mt. vi. 13. It is not in Wy. or P., and is no part of the Vulgate, being read in very few Latin MSS., though it is found in all but two or three of the most ancient Greek codices. It is also omitted in RV.

5. *lenn*: P., 'leene'; *commoda*.

6. *fra the way*: P., 'fro the weie'; *de via*. Rh., 'out of his way.'

7. *he within* [P., with ynforth] *ansuere*: *ille deintus respondens*; Rh., 'from within answering.' *Will thou nocht*: P., 'nyle thou.' *noyous* [Wy., noyful] *to me*: P., 'heuy to me'; *mihi molestus*. *closit*: P., 'schit.'

8. *he sal duelle still knocking*: similarly P.; *perseveraverit pulsans*. Wy., 'contynue knockynge.' *for his continuale asking*: similarly P. Wy., 'for his vnrestfulness'; *propter improbitatem*.

10. *takis*: *accipit*.

seekis findis; ande to a man that knockis it salbe opnytt. <sup>11</sup> Tharfor quha of you askis his fader brede, quhethir he sal geue him a staan? or gif he askis fisch, quhethir he sal geue to him a serpent for the fisch? <sup>12</sup> Or gif he ask ane eg, quhether he sal areck him a scorioun? <sup>13</sup> Tharfor, gif ye, quhen ye ar euile, can geue gude giftis to your childir: how mekile maire your fader of heuen sal geue a gude spirit to men that askis him? ✠ ✠ <sup>14</sup> Ande Jesus was castand out a feend, and he was dommbe. And quhen he had castin out the feend, the dommbe man spak; and the pepile wonndrit. <sup>15</sup> And sum of thame said, In Beelzebub, prince of deuilis, he castis out deuilis. <sup>16</sup> And vthir, temptand, askit of him a taken fra heuen. <sup>17</sup> And as he saw the thoughtis of thame, he said to thame, Ilk realmme departit agane it self salbe desolatit; and ane hous sal fall on hous. <sup>18</sup> And gif Sathanas be departit aganes him self, how sal his realmme stand? for ye say that I cast out feendis in Beelzebub. <sup>19</sup> And gif I in Beelzebub cast out feendis, in quham castis out your sonnis? tharfor thai sal be your domesmen. <sup>20</sup> Bot gif I cast out feendis in the fingire of God, than the realme of Gode is cummin amang you.

Math. ix. d.  
and xii. c.

xi. 11. **gif he askis**: P., 'if he axith fisch.' Vg. MSS. vary. Clem., *aut piscem*, without *si petit* or *petierit*.

12. **ane eg**: P., 'an eye'; *ovum*. **areck him**: P., 'a reche hym.' Wy., 'dresse to him'; *porriget ei*.

13. **can geue**: P., 'kunnen 3yue'; *nostis . . . dare*. **of heuen**: *de celo*. Vv. 11-13: Abp. Ham. (p. 243), 'Gyf ony of yow askis his father breid will he geve to him a stane? Or gif he ask fysche at his father, wil his father geve to him a serpent? gif he ask at his father ane egge, will his father geve to him ane Scorioun? Gyf thairfor ye beand evil, hes the wit to geve to your sonnes thai thingis that ar gud, mekil mair your hevinly father, . . . sall geve his gud spreit to thame that askis him.'

14. **Jesus**: so in few MSS., but rejected by Clem. and WW.

17. **Ilk realmme**: P., 'euery reume.' **departit**: *divisum*.

20. **than**: Wy., 'sothli'; *profecto*.

Mar. xii. c.  
Collo. ii. b.

F. 69 v.

ii. Tessa. ii.  
a.

Math. xii. c.

Math. xii. d.  
Mar. viii. b.

Jone ii. a.  
and iii. b.

<sup>21</sup> Quhen a forcy armyt man kepis his hous, al thingis that he weeldis ar in pece: <sup>22</sup> Bot gif a forcyare man than he cummis vponn him, and ouercum him, he sal tak away all his armour in quhilk he traistit, and sal dele about his spoilyeis. <sup>23</sup> He that is nocht with me is aganes me; and he that gaderis nocht to giddire with me scateris on breed. <sup>24</sup> Quhen ane vnclene spirit gais out of a man, he wandris be dry places, and sekis rest; and he fundand nocht, sais, I sal turne agane into my hous fra quhyne I com out. <sup>25</sup> And quhen he cummis, he findis it clenget with besomes and faire arayit. <sup>26</sup> Than he gais, and takis with him vii vthir spiritis werse than himself; and thai entire and duelle thare: and the last thingis of that man ar made werse than the foormare. ✠ ✠ <sup>27</sup> Ande it was done, quhen he had said thir thingis, a woman of the cumpany raisit hir voce, and said to him, Blessit be the wambe that bare thee, and blessit be the pappis that thou has soukit. <sup>28</sup> And he said, Bot yee, blessit ar thai that heres the word of God, and kepis it. ✠ <sup>29</sup> Ande quhen the pepile rann to giddir, he began to say, This generatioun is a waywart generatioun; it sekis a taken, and a taken sal nocht be gevin to it, bot the taken of Jonas the prophete. <sup>30</sup> For as Jonas was a taken to men

xi. 21. a **forcy armyt man**: Wy., P., 'a strong armed man.' **al thingis**: following Wy., P. in reading *omnia* with Sixt. Clem., *ea*.

22. **forcyare**: P., 'stronger.' **sal dele about**: P., 'schal dele abroad'; *distribuet*. **his spoilyeis**: Wy., 'his spuylis.' P., 'his robries'; *spolia ejus*.

23. **scateris on breed**: P., 'scaterith abroad'; *dispergit*.

24. **fra quhyne**: P., 'fro whannes'; *unde*.

25. **clenget with besomes**: P., 'clansid with besyms.' **faire arayit**: P., 'fayre arayed.' Wy., 'ourned'; *ornatam*.

27. a **woman**: *quædam*. **raisit**: P., 'reride'; *extollens*. Wy., 'reysinge.' **the pappis**: P., 'the tetis.' 'Blessit be' not repeated in Vg.; *et ubera*.

28. **Bot yee**: P., 'But 3he.' W., 'rather'; *quin immo*.

of Nynyuee, sa manniss sonn salbe to this generationn.

<sup>81</sup> The queen of the south sal rise in dome with men of this generatioun, and sal condampne thame: for scho com fra the endis of 'erd to here the wisdome of Salomon; and, lo, here is a gretare than Salomon.

iii. Reg. x. a.  
ii. Para. ix.  
a.  
Math. xii. d.

<sup>82</sup> Men of Nynyuee sal rise in dome with this generatioun, and sal condampne it: for thai did pennance in the preching of Jonas; and, lo, here is a gretar than Jonas. <sup>83</sup> No man lichtis a lanternne and puttis it in hidlis, nouthir vndir a furlot, bot on a chandlare, that

Math. v. b.  
Mar. iii. b.

thai that gais in se licht. <sup>84</sup> The lanternne of thi body is thin ee: gif thin ee be sympile, al thin body salbe

Luc. viii. b.  
Math. vi. c.

lichtfull; bot gif it be waywart, al thi body salbe mirkful. <sup>85</sup> Tharfor se thou that the licht that is in

thee be nocht mirknessis. <sup>86</sup> Tharfor gif al thi body be bricht, and haue na part of myrknessis, it salbe al bricht, and as a lanternne of brichtnes it sal geue licht to thee. <sup>87</sup> Ande quhen he spak, a Pharisee prayit him that he suld ete with him; and he entrit, and sat to the mete. <sup>88</sup> And the Pharisee began to say, gessand within him self, quhy he was nocht waischin before mete. <sup>89</sup> And the Lord said to him, Now ye

F. 70 r.

Phariseis clengis that that is outwith of the cup and of the platere; bot that thing that is within of you

Math. xxv.  
c.

xi. 30. **sa . . . salbe**: with Wy., P., disregarding *et*=also.

31. **of erd**: P., 'of the erthe.'

32. **did pennance**: *penitentiam egerunt*. in the preching: following St. and few MSS., reading *in* for *ad*. Wy., 'at the preching.'

33. **lichtis**: Wy., 'lijtneth.' P., 'tendith.' in **hidlis**: P., 'in hidils'; *in abscondito*. a **furlot**: P., 'a buyschel'; *modio*. Cf. Mt. v. 15. a **chandlare**: P., 'a candilstike'; *candelabrum*.

34. **ee**: P., 'ize.' **lichtfull**: P., 'lijti'; *lucidum*. al **thi body**: Vg., *etiam corpus tuum*; not repeating *totum*. **mirkful**: P., 'derkful.'

35. **mirknessis**: P., 'derknessis'; *tenebrae*.

38. **gessand**: *reputans*.

39. **outwith**: P., 'with outenforth'; *deforis*; and so in next ver.

- is full of reeff and wickitnes. <sup>40</sup> Fules, quhethir he that made that that is outwith made nocht alsa that that is within? <sup>41</sup> Neurtheles, that that is ouerplus ‡ geue ye almose; and, lo, al thingis are clene to yow.
- <sup>42</sup> Bot wa to you, Phariseis, that teendis mynt and rew and ilk herbe, and ye ga by dome and the charitee of God: for it behuivit to do thir thingis, and nocht leeuie tha. <sup>43</sup> Wa to you, Phariseis, that luvis the first chairis in synagogis, and salutatiouns in (a) the mercate.
- <sup>44</sup> Wa to you, that ar as sepulturis that ar nocht seen, and men gangand abone wate nocht. <sup>45</sup> Bot aan of the wismen of law ansuerde, and said to him, Maister, thou sayand thir thingis alsa to vs dois despite. <sup>46</sup> And he said alsa, Wa to you, ‡ wisemen of law, for ye charge men with birthingis quhilk thai may nocht bere, and ye your self with your aa fingir tuiches nocht the havynessis. <sup>47</sup> Wa to you, that biggis tovmbis of prophetis, and your fadris slew thame. <sup>48</sup> Treuly ye witnes that ye consent to the werkis of your fadris: for thai slew thame,
- ‡ Gif ye almose) Our Saluour had promised that quhat gud deid saeur we do for the leest of his for his saik, it sal nocht be vnrewardit, Math. x.; yit awcht we not to leanne onn the wark, bot onn Goddis promissis, knaw- legyng (as the treuth is) that quhen we haif donne all that is commandit us, we ar bot vnfaithful seruantis, and hes donne bot our dewtye, Luc. xvii. ‡ Wisemen of the law) war sick as
- Esaie lxviii. d.  
Math. xxiii. c.
- Mat. xxiii. a.  
Mar. xii. d.  
Luc. xx. e.
- Math. xxiii. a.
- Math. xxiii. d.

(a) After *in*, *mercatis* deleted.

xi. 39. reeff: P., 'raueyn'; *rapina*.

41. that that is ouerplus: *quod superest*; Wy., 'that thing that is ouer, *ether superflu*.' almose: P., 'almes'; *elemosynam*.

42. that teendis: P., 'that tithen,' reading *qui decimatis* with Sixt.; but Clem. and WW., *quia*, &c. ye ga by: *præteritis*; Rh., 'pass over.'

43. that luvis: again reading *qui*, as does Sixt., but Clem. *quia*. Rh., 'because you love.' in the mercate: P., 'in chepyng.'

44. that ar: *qui estis*. Clem., *quia*, as in vv. 42, 43. gang-and abone: *ambulantes supra*. wate nocht: P., 'witen not'; *nesciunt*.

45. aan of the wismen of law: *quidam ex legisperitis*. to vs dois despite: *contumeliam nobis facies*; Rh., 'speaketh to our reproach.'

46. said alsa, Wa: but Vg., *ait: Et . . . vè*. your aa fingir: *uno digito vestro*. havynessis: *sarcinas*; Rh., 'packs.'

47. biggis: P., 'bilden.'

48. slew thame: overlooking *quidem*, with P.; but Wy., 'for sothli thei slown hem.'

hed know-  
leg in the  
scripture.

bot ye big thare sepulturis. <sup>49</sup> Tharfor the wisdome of Gode said, I sall send to thame prophetis and apostilis, and of thame thai sal sla and persew, <sup>50</sup> That the blude of al prophetis, that was sched fra the making of the warld, be soucht of this generatiounn; <sup>51</sup> Fra the blude of iust Abel to the blude of Zacharie, that was slane betuene the altare and the hous. Sa I say to you, it salbe soucht of this generationn. <sup>52</sup> Wa to you, wisemen of the law, for ye haue takin away the key of cunnyng; and ye your self entris nocht, and ye haue forbiddin thame that entrit. <sup>53</sup> And quhen he said thir thingis to thame, the Phariseis and wise men of law began greuousslie to aganestand, and stop his mouth of mony thingis, <sup>54</sup> Aspiand him, and seekand to tak sum thing of his mouthe, to accuse him.

Math. xxiii.  
c.

Gene. iii. b.  
ii. Para.  
xxiii. d.

Math. xxiii.  
b.  
F. 70 v.

### xij chap.

✠ Ande quhen mony pepile stude about, sa that thai tred ilk on vthir, he began to say to his discipilis, Be ye war of the sourdauche of the Phariseis, that is ypocrisie.

<sup>2</sup> For na thing is (a) keuerit, that sal nocht be schawit; Math. xvi. a.

(a) After *is*, *hid* deleted; *keuerit* interlined.

xi. 48. big: P., 'bilden.'

49. Tharfor the wisdome: with P. omitting the conjunction. Vg., *Propterea et sapientia*. Wy., 'Therefore and,' &c. persew: *persequentur*.

51. of iust Abel: with P. reading 'justi,' which Vg. omits. Wy., 'the blood of Abel.' the hous: so Wy., P.; *adtem*. Rh., 'the temple.'

52. of cunnyng: P., 'of kunnyng'; *scientia*. and ye: so P., reading with some MSS. *et*, omitted by Clem., also by Wy.

53. to aganestand: P., 'to ajenstonde'; *insistere*. and stop [Wy., to oppresse] his mouth: *os ejus opprimere*.

54. Aspiand: *insidiantes*; Rh., 'lying in wait for.'

xii. 1. mony pepile: P., 'myche puple'; *multis . . . turbis*. Wy., 'manye cumpanyes.' sourdauche: P., 'sourdou3'; *fermento*.

2. keuerit: P., 'hilid'; *opertum*.

Mar. viii. b.  
Sapientie i.  
b.  
Math. x. d.  
Mar. iii. b.  
Luc. viii. b.

Math. x. d.  
ii. Para. xx.  
c.

Mathew x.  
d.  
Mar. viii. c.  
Luc. ix. c.  
Apoc. iii. a.

Math. xii. c.  
Mar. iii. c.

Math. x. c.  
Mar. xiii. b.  
Luc. xxi. b.

nouthir hid, that sal nocht be wittin. <sup>3</sup> For quhy tha thingis that ye haue said in mirknessis salbe said in licht; and that that ye haue spokin in ere in couches salbe prechit in ruves. <sup>4</sup> And I say to you, my freendis, be ye nocht afferit of thame that slais the body, and eftir thir thingis has na maire quhat thai sal do. <sup>5</sup> Bot I sal schaw to you quham ye sal drede: Drede ye him, eftir that he has slane he has powere to send in to helle; and sa I say to yow, drede ye him. <sup>6</sup> Quhethir five sparowis ar nocht sald for ij halpennys? and aan of thame is nocht in foryetting before God: <sup>7</sup> Bot als a the hairis of your heid ar novmerit. Tharfore will ye nocht drede: ye ar of maire price than mony sparowis. <sup>8</sup> Trewlie I say to you, ilk man that knowlechis me before men, mannis sonn sal knowleche him before the angels of God: <sup>9</sup> Bot he that denyis me before men salbe denyit before the angels of God. <sup>10</sup> And ilk that sais a word aganes mannis sonn, jt salbe forgevin to him: bot it sal nocht be forgeuen to him that blasphemys aganes the Haligast. <sup>11</sup> And quhen thai leid you in to synagogis, and to magistratis, and potestatis, will ye nocht be besie how or quhat ye sal ansuere, or quhat ye sal say: <sup>12</sup> For

xii. 2. **be wittin**: P., 'be wist'; *sciatur*.

3. **mirknessis**: P., 'derknessis.' **in ere in couches**: P., 'in eere in the couchis'; *in aurem . . . in cubiculis*. **in ruves**: *in tectis*.

4. **afferit**: P., 'a ferd.'

5. **eftir that he has slane he has powere**: P., 'that aftir he hath slayn,' &c.; *qui, postquam occiderit*, &c. Abp. Ham. (p. 39), 'Feir him quhilk eftir he hais slaine your bodie, hais powar to cast yow into hel, I say to yow feir him.'

6. **ij halpennys**: P., 'twei halpens'; *dipondio*. Rh., 'two farthings.' **is nocht in foryetting**: *non est in oblivione*.

8. **Trewlie**: Wy., P., 'Treuli,' without authority. Vg., *Dico autem vobis*, &c. **mannis sonn**: Vg., *Et Filius*, &c. Rh., 'the Son of man also.' Nis., following P., disregards the conjunction; but Wy., 'And mannis sone.'

11. **potestatis**: so Wy., P.; *potestates*. **will ye nocht be besie**: P., 'nyle 3e be bisie'; *nolite solliciti esse*; and so in ver. 22.

the Haligaast sal teche you in that houre quhat it behuvis you to say. <sup>13</sup> And aan of the pepile said to him, Maistire, say to my bruther that he depart with me the heretage. <sup>14</sup> And he said to him, Man, quha ordanit me a juge or a departare on you? <sup>15</sup> And he said to thame, Se ye, and bewar of al couatice: for the lif of a man is nocht in the habonndance of tha thingis the quhilk he weeldis. <sup>16</sup> And he tald thame a liknes, and said, The feeld of a riche man broucht furth plenteouse frutis; <sup>17</sup> And he thought within him self, and said, Quhat sal I do, for I haue nocht quhar I sal gadere my frutis? <sup>18</sup> And he sais, This thing I sal do: I sal thraw doun my bernis, and I sal mak gretare; and thiddir I sal gader al thingis that growis to me, and my gudes. <sup>19</sup> And I sal say to my saule, Saule, thou has mony gudis kepit in to ful mony yeris; rest thou, ete, drink, and mak feest. <sup>20</sup> And God said to him, Fule, in this nycht thai sal tak thi lif fra thee: and quhais sal tha thingis be that thou has made reddy? <sup>21</sup> Sa is he that tresouris to him self, and is nocht riche in God. <sup>22</sup> And he said to his discipilis, Tharfore I say to you, will ye nocht be besie to your lif, quhat ye sal ete; nouthir to your body, with quhat ye salbe clethit. <sup>23</sup> The lif is mair than mete, and the body mair than clething. <sup>24</sup> Behald ye crawis, for thai saw nocht, nouthir scheris,

F. 71 r.

Ecclesi. xi. c.

Jere. xvii. b.  
Psal. xxviii.  
a.Psal. liiii. b.  
Mathew vi.  
c.  
i. Pet. v. a.xii. 13. he depart: *dividat*.14. a departare: *divisorem*.15. couatice: *avaritia*. the lif of a man, &c.: *non in abundantia cujusquam vita ejus est*. he weeldis: *possidet*.16. a liknes: *similitudinem*.18. he sais: Vg., *dixit*. thraw doun my bernis: *destruam horrea mea*. that growis to me: *quæ nata sunt mihi*; Kenrick, 'my produce.'19. and mak feest: Vg., *epulare*, without *et*.20. thai sal tak thi lif: Wy., 'schulen axe of thee thi soule'; reading with some MSS., *repentent*. Vg., *animam tuam repetunt*.24. Behald ye crawis: *considerate corvos*. scheris: P., 'repen'; *metunt*.

to quhilkis is na cellar nor bernn, and God feedis thame; how mekile maire ye ar of maire price than thai? <sup>25</sup> And quha of you thinkande may put to his stature aa cubite? <sup>26</sup> Tharfore gif ye may nocht that that is leest, quhat ar ye besie of vthir thing? <sup>27</sup> Behald ye the lilies of the feeld, how thai wax: thay labour nocht, nouthir spynnis: and I say to you, that nouthir Salomon in al his glorie was clethit as aan of thir. <sup>28</sup> And gif God clethis thus the hay, that this day is in the feeld, and to morou is castin into ane oouen; how mekile maire you of litil faith? <sup>29</sup> And will ye nocht seek quhat ye sal ete, or quhat ye sal drink, and wil ye nocht be raisit on hie. <sup>30</sup> For folkis of the warld seekis al thir thingis: and your fader wate that ye nede al thir thingis. <sup>31</sup> Neuirtheles seek ye first the kingdome of Gode; and al thir thingis salbe castin to you. <sup>32</sup> Will ye nocht, litil flock, drede; for it plesit to your fader to geue you a kingdome. <sup>33</sup> † Selle ye tha thingis that ye haue in possessioun, and geue ye almose; and mak ye to you seckettis that waxis nocht ald, tresour that failyeis nocht in heuen, quhare a theeff neiris nocht, nouthir mouris destroyis. <sup>34</sup> For quhare youre tresour

Math. vi. d.

iii. Reg. iii. b.

F. 71 v.  
Deutro. i. c.  
and xx. a.  
Math. vi. c.  
and xix. c.

† Sell ye tha  
thingis)  
To sell that  
a mann hes,  
Math. xix.,  
to forsak all,  
Mar. x.,  
Luc. xviii.,  
to renounce

xii. 24. **cellar**: P., 'celer'; *cellarium*. Rh., 'store-house.'

25. **thinkande**: P., 'bithenkyng.'

26. **ye may nocht**: *neque . . . potestis*.

27. **lilies of the feeld**: reading, with Cor. vat. and some MSS., *agri*; omitted by Clem. and Wy. **thay labour**: P., 'thei trauelen.'

29. **wil ye nocht be raisit on hie**: P., 'nyle 3e be reisid an hi3'; *nolite in sublime tolli*.

31. **of Gode**: Clem. adds, *et justitiam ejus*, omitted by Wy., P., also by Rh. **salbe castin to you**: *adjicientur vobis*.

32. **plesit to your fader**: *complacuit patri vestro*.

33. **and mak ye**: Vg., *facite*; no authority for the conjunction. **seckettis**: Wy., P., 'sachels'; *sacculos*. Canisius (f. 171), 'mak for zour selfis baggis quhilk neuer waxes auld, ane tresour quhilk neuer faillies in heauen.' **neiris**: P., 'neizith'; *appropriat*. **mouris**: P., 'moujt.' Wy., 'mowjte'; *tinea*. See Mt. vi. 19.

all, Luc.  
xiii., and  
to gaddir  
treasure  
vponn earth,  
Math. vi.  
js all spokin  
for this jn-  
tent—as sic  
that will fol-  
low Crist  
suld not  
luf nor set  
thair affec-  
tiounn vponn  
ony thing  
that is con-  
trary to God  
and his word.  
Bot as Paul  
teachis,  
i. Cor. vii.  
thocht  
thai vse  
this word (a)  
warld in  
the outwart  
giftis of God  
to be as  
thocht thai  
vsit it not.  
Ande thoct  
thai haif  
plentuous-  
ness of all,  
yit suld thai  
[be] as  
that thai  
hed not,  
ii. Cor. vi.

is, thar your hart salbe. <sup>85</sup> Be your lendis beltit abone,  
and lanternis birnand in your handis; <sup>86</sup> And be ye like to  
men that abides thar lorde, quhen he sal turne agane fra  
the weddingis; that, quhen he sal cum and knock, anon  
thai opin to him. <sup>87</sup> Blessit be tha seruandis, that quhen  
the Lord sal cum he sal find walkand. Treulie I say  
to you, that he sal belt him self, and mak thame sit to  
mete, and he sal ga and serue thame. <sup>88</sup> And gif he  
cum in the secund walking, and gif he cum in the thrid  
walking, and find sa, tha seruandis ar blessit. <sup>89</sup> And wit  
ye this thing, fore gif ane housbandman wist in quhat  
hour the theeff wald cum, suthlie he suld walk, and  
nocht suffir his hous to be vndirmynet. <sup>40</sup> And be ye  
reddy, for in quhat hour ye gesse nocht mannis sonn sal  
cum. <sup>41</sup> And Petir said to him, Lord, sais thou this  
parabile to vs, or to alle? <sup>42</sup> And the Lord said, Quha  
gessis thou is a trew dispendare and a prudent, quham  
the lord ordanit on his menyne, to geue thame in tyme  
mesure of quhete? <sup>43</sup> Blessit is that seruand, (b) that the  
lord quhen he cummis sal find sa doand. <sup>44</sup> Verralie  
I say to you, that on all thingis that he weeldis he sal  
ordane him. <sup>45</sup> That gif that seruand say in his hart, My

Ephe. v. b.  
i. Pet. i. c.

Luc. xxii. b.

Math. xxiii.  
d.  
Mar. xiii. d.

Math. xxv.  
a.

Math. xxiii.  
d. and xxv.  
b.  
Apoca. xvi.  
c.

Math. xxiii.  
d.

(a) *word* is superfluous.

(b) *seruand*] *d* corrected out of *ti*.

xii. 34. *thar your hart*: Vg., *ibi et cor vestrum*.

35. *lendis beltit abone*: P., 'leendis gird aboue'; *lumbi* . . .  
*præcincti*. *birnand*: P., 'brennynge.'

37. *walkand*: P., 'wakyng'; *vigilantes*. *belt*: P., 'gird.'  
*sit to mete*: *discumbere*. *sal ga*: *transiens*; Wy., 'passinge.'

38. *walking*: P., 'wakyng'; *vigilia*.

39. *housbandman*: P., 'hosebonde man'; *paterfamilias*.  
*suthlie he suld walk*: *vigilaret utique*. *vndirmynet*: P.,  
'myned'; *perfodi*.

41. *or to alle*: *an et ad omnes*; Rh., 'or likewise to all.'

42. *trew dispendare*: *fidelis dispensator*. *menye*: P.,  
'meyne'; *familiam*.

44. *he weeldis*: *possidet*. *he sal ordane*: *constituet*.

lord taries to cum: and begynnys to smyte childir and handmaidynns, and ete and drink, and be dronnkin; <sup>46</sup> The lord of that seruand sall cum in the day that he hopis nocht, and the hour that he wate nocht, and sal depart him, and sal put his part with vnfaithful men.

Jaco. iiiii. d. <sup>47</sup> Forsuthe that ilk seruand, that knew the will of his lorde, and made nocht him reddy, and did nocht eftir his will, salbe strikin with mony strikingis. <sup>48</sup> Bot he that knew nocht, and did worthie thingis of straakis, salbe strikin with few. For to ilk man to quham mekile is gevin, mekile salbe askit of him: and thai sal ask

Math. xx. c. Luc. iii. c. mair of him to quham thai betuke mekile. <sup>49</sup> I com to send fire into erde; and quhat will I, bot that it be kendlit? <sup>50</sup> And I haue to be baptizit with a baptye; and how am I constrenyeit till that it be perfittle done? <sup>51</sup> Ween ye that I com to geue pece in to erde? Nay, I say to you, bot departing: <sup>52</sup> For fra this tyme thare salbe five departit in (a) aan hous,

(a) After *in*, *to* deleted.

xii. 45. **begynnys**: reading, with Wy., P., *capit.* Vg., *caperit.* AV., Rh., 'shall begin.' **childir**: reading *pueros*, with most MSS. and WW. Clem., *servos.* **be dronnkin**: Vg., *inebriari.* Wy., P., 'be fulfillid [or, fillid] ouer mesure.' As there is no variation in the English MSS., collated by FM., this would seem to be a rare instance of Nis. abandoning the version of P. in favour of a more literal rendering of the Latin.

46. **sal depart him**: *dividet eum*; Rh., 'divide him.' RV., 'cut him asunder.'

47. **Forsuthe that ilk**: P., 'But [Wy., forsothe] thilke'; *Ille autem.* **made nocht him reddy**: similarly Rh., 'prepared not himself,' reading *præparavit se* with St. But Hent. and Clem. omit *se*; so RV., 'made not ready.' **salbe strikin with mony strikingis**: P., 'schal be betun with many *betyngis* [Wy., *woundis*].' Vg., *vapulabit multis.*

48. **did worthie thingis of straakis** (Wy., *woundis*): *fecit digna plagis.* **strikin**: P., 'betun.' **ilk . . . mekile**: P., 'eche . . . myche.' **betuke**: P., 'bitoken'; *commendaverunt.*

50. **be perfittle done**: *perficiatur*; Rh., 'be dispatched.'

51. **Ween ye**: *Putatis.* **departing**: *separationem.*

thre salbe departit aganes twa, and ij salbe departit aganes thre. <sup>58</sup> The fader aganes the sonn, and the sonn aganes the fader; the modere aganes the douchter, and the douchter aganes the modere; the housbandis modere aganes the sonnis wif, and the sonnis wif aganes the housbandis moder. <sup>54</sup> And he said also to the pepile, Quhen ye se a cloude rysand fra the ganging to of the sonne, anon ye say, Rayn cummis; and sa it is done. <sup>55</sup> And quhen ye se the southe blawand, ye say that hete salbe; and it is done. <sup>56</sup> Ipocritis, ye can preue the face of heuen and of erde: bot how preue ye nocht this tyme? <sup>57</sup> Bot quhat and of you self ye deme nocht that that is iust? <sup>58</sup> Bot quhen thou gais with thine aduersarie in the way to the prince, do besynes to be deliuerit fra him; or perauenture he tak thee to the domesman, and the domesman betak thee to a maistriful askare, and the maistriful askare send thee into presonn. <sup>59</sup> I say to thee, thou sal nocht ga out fra thine, till thou yeeld the last ferthing.

Micheas vii.  
a.

Mat. xvi. a.

Prouerb.  
xxv. b.  
Ecclesi. vii.  
d.  
Math. v. e.

xii. 52. **salbe departit**: is not here represented in Clem., *tres in duos et duo in tres*; but the next clause (ver. 53) begins with *Dividentur, pater in filium*.

54. **fra the ganging to of the sonne**: P., 'fro the sunne goynge down'; *ab occasu*.

56. **ye can preue**: P., 'je kunnen preue'; *nostis probare*.

57. **Bot quhat and of you self**: similarly P.; *Quid autem et a vobis*. Rh., 'And why of yourselves also.'

58. **in the way to the prince**, &c.: similarly P.; but Vg., *ad principem, in via da operam*. Rh., 'in the way endeavour.' In Wy. (ed. FM.) the order of the words is in accordance with Vg., but not the punctuation; thus, 'to the prince in the weye, 3yue thou bisynesse.' **a maistriful askare**: so P., 'maistirful axer.' Wy., 'wrongful axere'; *exactor*. Rh., 'bailif.'

59. **ferthing**; so Wy., P.; *minutum*. Rh., 'mite.'

## The xiiij chapture.

Actis v. c. Ande sum men war present in that tyme that tald to him of Galileis, quhais blude Pilat mext with the sacrificis of thame. <sup>2</sup> And he ansuerde and said to thame, Ween ye that thir men of Galilee ware syn-naris maire than al Galileis, because thai suffrit sic thingis? <sup>3</sup> I say to you, nay: all ye sal peryse in like maner, bot ye haue pennance. <sup>4</sup> And as the xviiij, on quhilkis the toure in Syloe fell doun, and slew thame, gesse ye for thai war dettouris maire than almen that duell in Jerusalem? <sup>5</sup> I say to you, nay: bot alsa ye all sal peryse gif ye do nocht pennance.

Math. xxi. b. <sup>6</sup> And he said this liknes, ✠ A man had a fig tree planntit in his wyneyarde, and he com sekand frute in it, and fand naan. <sup>7</sup> And he said to the teelare of the wyneyarde, Lo, iij yeris ar, sen I com sekand frute in this fig tre, and I find naan; tharfor cutt it doun, quharto occupijs it the erde? <sup>8</sup> And he ansuering said to him, Lord, suffir it alsa this yere, quhile I delue about it, and I sal put dung to it, <sup>9</sup> Gif it sal mak frute: gif nay, in tyme cummyng

xiii. 1. **mext**: P., 'myngide'; *miscuit*.

2. **Ween ye**: *Putatis*.

3. **all ye**: Vg., *sed . . . omnes*. Wy., 'but alle 3e.' **ye haue pennance**: *pœnitentiam habueritis*.

4. **And**: so Wy., P.; *et* in few MSS., but not in Clem. or WW. **as the xviiij**: Gau (p. 64), 'Siclik as ye tour in siloe, fel dune and slew xviii men, sua sal it be of zow and ze repent noth sune.'

5. **do nocht pennance**: *pœnitentiam non egeritis*. Abp. Ham. (p. 216), 'Except that ye do Pennance, ye sall all perische.' J. Ham. (Fac. Traict., p. 276), 'except ze do penitence ze sal al lykvvayes perische.'

7. **the teelare**: Wy., P., 'the tilier'; *cultorem*. **quharto**: Vg., *ut quid etiam*.

8. **said**: *dixit*, with WW. Clem., *dicit*. **sal put dung to it**: P., 'schal donge it'; *mittam stercora*. Wy., 'sende toordis.'

9. **Gif**: Vg., *et si quidem*.

thou sal cutt it doun. <sup>10</sup> And he was techand in thar synagogis in the sabotis. <sup>11</sup> And, lo, a woman that had a spirit of seeknes xvij yeris, and was creukit, and nouthir mycht ony maner luke vpwart. <sup>12</sup> Quham quhen Jesus had seen, he callit to him, and said to hir, Woman, thou art deliuerit of thi seeknes. <sup>13</sup> And he putt it on hir his handis, and anoon scho stude vp ryght, and glorifiet God. <sup>14</sup> And the prince of the synagog ansuerd, having disdeyn for that Jesus had heelit in the sabotis, and he said to the pepile, Thar ar vj dais in quhilkis it behuvis to wirk: tharfore cum ye in thir and be ye heilit, and nocht in the day of sabot. <sup>15</sup> Bot the Lord ansuerde to him, and said, Ipocrite, quethir ilkane of you vnbindis nocht in the sabot his ox or asse fra the cribbe, and leidis to watire? <sup>16</sup> Behuvis it nocht this douchtir of Abraham, quham Sathanas has bundin, lo, xviii yeris, to be vnbundin of this band in the day of sabot? <sup>17</sup> And quhen he said thir thingis (a), al his aduersaries war aschamet: and al the pepile joyit in al thingis that war gloriouslie done of him. ¶ <sup>18</sup> Tharfor he said, To quhat thing is the kingdome of God like? and to quhat thing sal I estimy it to be like? <sup>19</sup> It is like to a corn of syneuey, quhilk a man tuke, and

Deutro. xxii.

a.  
Luc. xiii. a.Math. xiii. d.  
Mar. iii. c.(a) Before *al*, *Lo* deleted.

xiii. 11. **was creukit**: P., 'was crokid [Wy., bowid doun]'; *erat inclinata*. **and nouthir mycht ony maner**: *nec omnino poterat*.

12. **callit**: P., 'clepide.' Clem. adds *eam*.

13. **puttit on**: P., 'settide on.' **stude vp ryght**: P., 'stood upricht'; *erecta est*. Wy., 'was reysid.'

14. **having disdeyn** (P., *dedeyn*): *indignans*. **in the sabotis**: P., 'in the sabat.' St., *sabbatis*. Clem., *sabbato*.

15. **Ipocrite**: in the sing.; so Wy., P., and Rh. Hent., *Hypocrita*. Clem., *Hypocrita*. **vnbindis**: P., 'vntieth'; *soluit*. **fra the cribbe**: P., 'fro the cratche'; *a praecepio*.

18. **sal I estimy it**: P., 'schal Y gesse it'; and so in ver. 20.

19. **corn of syneuey** (P., *seneuey*): *grano sinapis*.

kest in to his yarde; and it wox, and was made into a gret tree; and foulis restit in the branches tharof. <sup>20</sup> And eftsone he said, To quhat thing sal I estimy the kingdome of God like? <sup>21</sup> It is lijke to sourdauche, that a woman tuke and hid it into thre mesuris of mele, till al war sourit. <sup>22</sup> And he went be citeis and castels, teching and making jorney into Jerusalem. <sup>23</sup> And a man said to him, Lord, gif thar be few that ar sauēt? Ande he said to thame, <sup>24</sup> Striue ye to entire be the strait yett, for I say to you, † mony seekis to entire, and thai sal nocht may. <sup>25</sup> For quhen the housband man is entrit, and the dure is closit, ye sal begynn to stand outwith, and knock at the dure, and say, Lord, opin to vs; and he sal ansuere and say to you, I know you nocht quharof ye ar. <sup>26</sup> Than ye sal begynn to say, We haue etin before thee and drunken, and in oure streetis thou has taucht. <sup>27</sup> And he sal say to you, I know you nocht quharof ye are; ga away fra me, al ye wirkaris of wickitnes. <sup>28</sup> Thare salbe weping and girnyng of teeth, quhen ye sal se Abraham, and Isaac, and Jacob, and all prophetis in the kingdom of God, and you to be putt out. <sup>29</sup> And thai sal cum fra the eest and west, and fra the northe and southe, and sal sit at the mete in the realme of God. <sup>30</sup> And

Math. xiii. c.  
Gene. xviii.  
a.

Math. ix. b.  
Mar. vi. a.  
Math. vii. b.

F. 73 r.

Math. xxv.  
a.

Psal. vi. b.  
Math. vii. B.  
and xxv. d.

Math. viii. b.

Math. xix.  
d. and xx. b.

† Mony seekis to entire, &c. Thai ar thamme that takis sa greite labour and paynne and trawell without the faith of Goddis worde to cum in to hewin throw thair awin werkis.

xiii. 19. *yarde*: P., '3erd'; *hortum*. *foulis*: P. adds 'of the eire'; and so Wy., reading with Vg., *volucres celi*. There appears to be no MS. authority for the omission, and it may have been a slip of the pen on the part of Nis.

20. *eftsone*: *iterum*.

21. *sourdauche*: P., 'sourdou3'; *fermento*. *war sourit*: *fermentaretur*; Wy., 'were sourdowid.'

22. *castels*: *castella*; Rh., 'towns.'

24. *sal nocht may*: P., 'schulen not mowe'; *non poterunt*.

25. *housband man*: P., 'hosebonde man'; *paterfamilias*. *the dure is closit*: Vg., *clausurit ostium*. Rh., 'shall shut the door.' *outwith*: P., 'with out forth'; *foris*. *quharof ye ar*: P., 'of whennus 3e ben'; *unde sitis*. So in ver. 27.

28. *girnyng*: P., 'gruntyng'; *stridor*. Wy., 'betinge to gidere.'

29. *sal sit at the mete*: *accumbent*.

sa thai that war the first ar the last; and thai that war the last ar the first. <sup>81</sup> In that day sum of the Phariseis com nere, and said to him, Ga out, and ga fra hyne: for Herode wil sla thee. <sup>82</sup> And he said to thame, Ga ye, and say ye to that fox, Lo, I cast out feendis, and I mak perfitlie heilthis this day and to moru, and the thrid day I am endit. <sup>83</sup> Neuirtheles it behuvis me this day, and to moru, and the day that followis to gang: for it fallis nocht a prophet to peryse out of Jerusalem. <sup>84</sup> Jerusalem, Jerusalem, that slais prophetis, and staanys thame that ar send to thee; how oft wald I gadire togiddir thi sonnis, as a bird gaderis hir nest vndir fedris, and thou wald nocht! <sup>85</sup> Lo, your hous salbe left to you desert: and I say to you, that ye sal nocht se me, till it cum quhen ye sal say, Blessit is he that cummis in the name of the Lord.

Mar. x. c.

Math. xxiii.  
C.Psal. cxvii.  
C.  
Luc. xix. d.

## xiiiij chap.

Ande it was done, quhen he had entrit into the hous of a prince of Phariseis in ye sabot to ete brede, thai aspiet him. <sup>2</sup> And, lo, a man seek in the ydropsie was

xiii. 30. **sa**: P., 'lo'; *ecce*. **war** (*bis*): reading *erant* with St., Sixt.; but Clem., *sunt novissimi qui erunt primi, et sunt primi qui erunt novissimi*.

31. **nere**: P., 'ny3.' **fra hyne**: P., 'fro hennus'; *hinc*.

32. **mak perfitlie heilthis**: similarly Wy., P.; *sanitates perficio*. Kenrick, 'work cures.' **I am endit**: *consummor*; RV., 'I am perfected.'

33. **followis**: P., 'sueth.' **to gang**: P., 'to walke'; *ambulare*. **it fallis nocht**: *non capit*; Rh., 'it cannot be that.'

34. **nest**: *nidum*; Rh., 'brood.' **vndir fedris**: P., 'vndur fethris'; *sub pennis*. Rh., 'under her wingis.'

xiv. 1. **he**: Clem., *Jesus*, with slender authority. **had entrit**: *introduisset*, with St., Sixt. Clem., *intraret*. **of a prince**: *cujusdam principis*. **thai aspiet him**: disregarding *et*; Vg., *et ipsi observabant eum*. Rh., 'and they watched him.' RV., 'that they were watching him.'

2. **a man seek in the ydropsie** (P., *dropesie*): *quidam hydropicus*.

Math. xii. b.  
Mar. iii. a.  
Luc. vi. a.  
and xiii. b.

F. 73 v.

Exodi. xxiii.  
a.  
Deutro. xxii.  
b.

Prouerb.  
xxv. a.

before him. <sup>3</sup> And Jesus ansuerand spak to the wise men of law and to the Phariseis, and said, Quhethir gif it be leeffull to hele in the sabot? <sup>4</sup> And thai held thame still. And Jesus tuke and helit him, and lete him ga: <sup>5</sup> And he ansuere to thame, and said, Quhais asse or ox of you sal fall into a pitt, and nocht anon he sall draw him out in the day of sabot? <sup>6</sup> And thai mycht nocht ansuere him to thir thingis. <sup>7</sup> He said als a parabile to men biddin to (a) a feest, and beheld hou thai cheisit the first sitting places; and said to thame, <sup>8</sup> Quhen thou art biddin to bridales, sit nocht at the met in the first place: or peraenture a worthiare than thou be biddin of him; <sup>9</sup> And or peraentur he cum that callit thee and him and say to thee, Geue place to this; and than thou sal begynn with schame to hald the lawest place. <sup>10</sup> Bot quhen thou art biddin to a feest, ga and sit doun in the lawest place; that quhen he cummis that callit thee to the feest, he say to thee, Freend, cum up hieare: than wirschip salbe to thee before men that sittis at the mete. <sup>11</sup> For ilk that vphieis

(a) After *to*, *mete* deleted.

xiv. 4. **held thame still**: P., 'helden pees'; *tacerunt*.

5. **Quhais asse . . . of you**: *cujus vestrum asinus*. **and nocht anon he sall draw**, &c.: P., 'and he schal not anoon drawe'; *et non continuo extrahet*. The order of words in Wy. is that of Nis., 'and not anon he schal drawe.'

7. **He said als**: Vg., *Dicebat autem et*. Rh., 'And he spake . . . also.' **to men biddin** [P., bodun] **to a feest**: *ad invitatos*. **beheld**: *intendens*; Rh., 'marking.'

8. **to bridales**: *ad nuptias*; Wy., 'to weddingis.'

9. **And or peraentur**: similarly P., 'and lest,' but Vg., *et veniens is qui*, &c.; so Wy., 'and he comynge,' &c. **callit**: P., 'clepide.' Cf. vv. 13, 16, 24. **lawest**: P., 'lowest'; *novissimum*. But in next ver. P., 'laste,' while Nis. retains 'lawest.'

10. **cum up hieare**: P., 'come hijer'; *ascende superius*. Wy., 'stije hijere.' **wirschip**: *gloria*.

11. **vphieis . . . vphiet**: P., 'enhaunsith . . . hijed'; *exaltat . . . exaltabitur*.

him self salbe made law; and he that mekes him self salbe vphiet. ¶ <sup>12</sup> And he said to him that had biddin him to the feest, Quhen thou makest a dynere or a supere, will thou nocht call thi freendis, nouthir thi brether, nouthir cusingis, nouthir nechbouris, nor riche men; or perauentur thai bid thee agane to the feest, and it be yoldin agane to thee. <sup>13</sup> Bot quhen thou makis a feest, call pure men, febile, crukit, and blind, <sup>14</sup> And thou salbe blessit, for thai haue nocht quharof to yeeld to thee; for it salbe yoldin (*a*) to thee in the rising agane of iustmen. <sup>15</sup> And quhen aan of thame that sat togiddire at the met had herd thir thingis, he said to him, Blessit is he that sal ete brede in the realme of God. <sup>16</sup> And he said to him, ✠ A man made a gret supere, and callit mony: <sup>17</sup> And he send his seruand in the hour of super to say to men that war biddin to the (*b*) feest that thai suld cum, for now al thingis ar reddie. <sup>18</sup> And all began togiddir to excuse thame. The first said, I haue boucht a tovn, and I haue nede to ga furth and se it: I pray thee haue me excusit. <sup>19</sup> And that vthir said, I haue boucht five yokkis of oxin, and I ga to preue thame: I pray thee haue me excusit. <sup>20</sup> And ane vthir said, I haue weddit a wif, and tharfore I may nocht cum. <sup>21</sup> And the seruand

Mathew  
xxiii. b.  
Luc. xviii. b.

Tobie iii. e.

Mathew  
xvii. a.  
Apoca. xix.  
b.

(*a*) After *yoldin*, *agane* deleted.

(*b*) After *the*, *supe* deleted.

xiv. 11. *salbe made law*: P., 'schal be lowid'; *humiliabitur*. *mekes him self*: *se humiliat*.

12. *a dynere*: P., 'a mete'; *prandium*. *will thou nocht call*: P., 'nyle thou clepe.' *cusingis*: P., 'cosyns'; *cognatos*. *nouthir nechbouris, nor riche men*: similarly P., reading with Sixt., *neque vicinos, neque divites*; but Clem., *neque vicinos divites*. *or perauentur thai*: Vg., *ne forte . . . et ipsi*. Rh., 'lest perhaps they also.' *it be yoldin agane*: *fiat retributio*; Rh., 'recompense be made.' Cf. ver. 13.

13. *crukit*: *claudos*; and in ver. 21.

18. *a tovn*: so Wy., P.; *villam*. Rh., 'a farm.'

F. 74 r.

Gene. xix. a.  
Luc. xxiii.  
c.Deutro. xii.  
b.  
Math. x. e.  
and xvi. d.

turnit agane and tald thir thingis to his lord. Than the housbandman was grevit, and said to his seruand, Ga furth swithe into the gret streetis and smale streetis, and bring in hiddire pure men and febile, blind and crukit. <sup>22</sup> And the seruand said, Lord, it is done as thou has comandit, and yit thare is a void place. <sup>23</sup> And the lord said to the seruand, Ga out into wayis and heggis, and compell men to entire, that my hous be fulfillit. <sup>24</sup> For I say to you, that naan of tha men that ware callit sal taast my supere. ¶ <sup>25</sup> And mekile pepile went with him; and he turnit, and said to thame, <sup>26</sup> † Gif ony man cummis to me, and hatis nocht his fadere, and moder, and wif, and sonnys, and brether, and sistris, and yit his awn life, he may nocht be my discipile. <sup>27</sup> And he that beris nocht his croce, and cummis eftir me, may nocht be my discipile. <sup>28</sup> For quha of you, willand to big a toure, quhethir gif he first sittis nocht, and commptis the expensis that ar needful, gif he haue to performe? <sup>29</sup> Or perauenture, eftire that he haue set the foundment and may nocht performe, alle that se begynn to scorn him, <sup>30</sup> And say, For this man begann to big, and mycht nocht mak ane end. <sup>31</sup> Or quhat king, that will ga to do a battaile aganes ane vthir king, quhethir gif he sittis nocht first and bethinkis gif he may with ten thousandis ga aganes

† Gif ony man cummis to me, &c. That is to saye, as Sanct Mathew exponiss it, quha sa cuir luffis his fathier and modeir, some or doutheir, mair thann Christ, is not mete for him. Treuth it is that eury man is bounde to honour fathier and mother, and to obey them, as lang as thai comand not to do aganis Goddis command and his word; bot gif thai wald half ws doand contrarrie tharto, we suld obeye God mair than menn, Actis v., and be content rather to fall in thair displeasour then for to haue the indignatioun of God.

xiv. 21. **was grevit** : P., 'was wrooth.' **swithe** : so P.; *cito*. Wy., 'soone.' **gret streetis and smale streetis** : similarly Wy., P.; *plateas et vicos*. Rh., 'streets and lanes.' Nis. inadvertently omits *civitatibus*. Wy., P., 'of the citee.'

23. **be fulfillit** : *impleatur*.

26. **hatis nocht** : Abp. Ham. (p. 76), 'Quhasa hettis nocht his father and his mother.'

28. **to big** : P., 'to bilde'; and so in ver. 30. **commptis the expensis** : P., 'countith the spensis.' **to performe** : *ad perficiendum*; Rh., 'to finish it.' Cf. ver. 29.

29. **Or perauenture** : P., 'lest.'

31. **to do a battaile** : *committere bellum*.

him that cum aganes him with xx<sup>m</sup>? <sup>32</sup> Ellis, yit quhile he is on fer, he sending a messinger, prais tha thingis that ar of pece. <sup>33</sup> Sa tharfor, ilk of you that forsakis nocht al thingis that he has, may nocht be my discipile. <sup>34</sup> Salt is gude: bot gif salt vanyse, in quhat thing sall it be sesonnyt? <sup>35</sup> Nouthir in erde, nouthir in dunghill (or mydding) it is profitable: bot it salbe castin out. He that has eris of hering, here he.

Math. v. b.  
Mar. ix. c.

### The xv chapture.

And publicanis and synnaris war neirand to him to here him. <sup>2</sup> And the Phariseis and the scribes gruchet, sayand, For this resaues synfulmen, and etis with thame. <sup>3</sup> And he spak to thame this parabile, and said, <sup>4</sup> Quhat man of you that has ane hundreth schepe, and gif he has tynt aan of thame, quhethir he leeues nocht nynty and nyne in desert, and gais to it that periset, till he find it? <sup>5</sup> And quhen he has fundin it, he ioyis, and layis it on his schuldris. <sup>6</sup> And he cummis hame, and callis togiddire his freendis and nechbouris, and sais to thame, Be ye glaid with me; for I haue fundin my schepe that had peryset. <sup>7</sup> And I say to you, sa ioy salbe in heuen on a synfulman doand penance, maire than on nynty and nyne iust, that has na nede to penance. <sup>8</sup> Or quhat woman,

Math. ix. a.  
Mar. ii. c.  
Luc. v. d.  
and vii. c.

Math. xviii.  
b.

F. 74 v.

Luce v. d.

xiv. 32. a messinger: *legationem*. prais: *rogat*.

34. vanyse: *evanuerit*; Rh., 'lose his virtue.' be sesonnyt: Wy., P., 'be sauerid'; *condietur*.

35. dunghill (or mydding): P., 'donghille'; *sterquilinium*.

xv. i. neirand: P., 'neižyngē.'

2. gruchet: P., 'grutchiden'; *murmurabant*.

4. has tynt: P., 'hath lost'; *perdiderit*; so ver. 9.

6. callis: P., 'clepith'; and so in ver. 9. Cf. ver. 19.

7. And: no conjunction in Clem. or WW. sa ioy: Vg., *quod ita*, &c. a: P., 'o'; *uno*; so ver. 10.

havand ten besandis (of gold), and gif scho has tynt a besand, quethir gif scho kendlis nocht a lanternne, and turnis vpsadoun the hous, and sekis diligentlie till that scho find it? <sup>9</sup> And quhen scho has fundin, scho callis togiddire freendis and nechbouris, and sais, Be ye glaid with me; for I haue fundin the besant that I had tynt. <sup>10</sup> Sa I say to you, Joy salbe before the angels of God on a synfulman doing penance. ✠ ✠ <sup>11</sup> And he saide, A man had ij sonnys: <sup>12</sup> And the yonngare of thame said to the fader, Fader, geue me the portionn of substance that fallis to me. And he departit to thame the substance. <sup>13</sup> And nocht mony dais eftire, quhen al thingis war gaderit togiddire, the yonngar sonn went furth in pilgrimage into a ferr cuntree, and thare he waistit his gudis in leving

xv. 8. **besandis (of gold)**: P., 'besauntis,' without addition; but Wy., 'dragmes, *ether besauntis.*' Vg., *drachmas*. Rh., 'groats.' a: P., 'oo'; unam. **kendlis**: P., 'teendith'; *accendit*. **turnis vpsadoun**: Wy., P., 'turneth vpsodoun,' reading, with almost all ancient MSS. of the Vulgate and most early printed editions (including Sixt.), *evertit*, instead of *everrit*. The reading supplied a favourite point to medieval commentators. The woman, in her eager search, not only swept her house, but turned it upside down. Cor. vat. (cent. xiii.) notes, 'puto quod hic debeat esse *everrit*, i.e., *scopat*. Græcus enim sonat idem cum eo quod habetur Mt. xii. *scopis mundatum.*' Hent. has *evertit* in the text, but *everrit* in the margin; and Rh. follows the latter, 'sweep the house.' The correct reading—for it is impossible to suppose that Jerome had written *everrit*, or had wittingly allowed it to pass, if such a reading had existed in the Old Latin before him—was finally restored by Clement. Yet it is curious to note that the old reading has again by a misprint crept into some more recent copies of the Vg., as, e.g., that of Paris (typis Jacobi Vincent) 1741, 8°. WW. print *everrit*, but mark it as a conjectural emendation.

9. **besant**: see ver. 8.

10. **doing penance**: *pœnitentiam agente*.

11. **A man**: Vg., *Homo quidam*.

12. **substance**: P., 'catel.' Wy., 'substaunce, *ethir catel*'; *substantia*.

13. **went furth in pilgrimage**: *peregre profectus est*; Rh., 'went from home.' **gudis**: so P.; Vg., *substantiam*, as in ver. 12. Wy., 'substaunce,' as before.

licherouslie. <sup>14</sup> And eftir that he had endit al thingis, a stark hungire was made in that cuntree; and he began to haue need. <sup>15</sup> And he went and drew him to aan of the citezenis of that cuntre; and he send him into his tovn to fede swyne. <sup>16</sup> And he couatit to fill his wambe of the coddis that the hoggis ete: and na man gave to him. <sup>17</sup> And he turnit agane into him self, and said, How mony hyretmen in (a) my fadris hous has plentee of laaues, and I peryse here throu hungir. <sup>18</sup> I sal ryse up and ga to my fadere, and I sal say to him, Fader, I haue synnyt into heuen and before thee, <sup>19</sup> And now I am nocht worthie to be callit thi sonn: mak me as aan of thi hyret men. <sup>20</sup> And he rase up, and com to his fader. Job. xiii. b.  
Psal. xxxi.  
a. And quhen he was yit on fer, his fadere saw him, and was mouet be mercy, and he ran, and fell on his neck, and kissit him. <sup>21</sup> And the sonn said to him, Fader, I haue synnyt into heuen, and before thee, and now I am nocht worthie to be callit thi sonn. <sup>22</sup> And the fadere said to his seruandis, Suythe bring ye furthe the first stole, and cleithe ye him; and geue ye a ryng in his hand, and schoon on his feet; F. 75 r. <sup>23</sup> And bring ye a fat calf, and sla ye; and ete we,

(a) After *in*, *to* deleted.

xv. 14. **endit al thingis**: *omnia consummasset*; Rh., 'spent all.'  
**a stark hungire**: P., 'a strong hungre'; *fames valida*. Rh., 'a sore famine.'

15. **tovn**: so Wy., P.; *villam*. Rh., 'farm.'

16. **his wambe**: Wy., P., 'his wombe'; *ventrem suum*.  
**of the coddis**: so Wy., P.; *de siliquis*. Rh., 'of the husks.'  
 Prompt., 'Codde of frute, or pesecodde; *Siliqua*.'

17. **hyretmen**: P., 'hirid men.'

19. **And**: *Et* not in Clem., but in WW. **callit**: P., 'clepid';  
 so vv. 21 and 26. P., 'clepide.'

20. **mouet**: P., 'stirrid.'

21. **and now**: Vg., *jam*; no authority for 'and.'

22. **Suythe**: P., 'Swithe'; *cito*. **stole**: Wy., P., 'stoole';  
*stolam*.

and mak we feest: <sup>24</sup> For this my sonn was deid, and has leeuet agane; he peryset, and is fundin. And almen began to ete. <sup>25</sup> Bot his eldar sonn was in the feeld; and quhen he com and nerit to the hous, he herde a symphony and a croude. <sup>26</sup> And he callit aan of the seruandis, and askit quhat thir thingis war. <sup>27</sup> And he said to him, Thy bruther is cummin; and thi fadere has slayn a fat calf, for he resauet him saaf. <sup>28</sup> And he was wraethe, and wald nocht cum in. Tharfor his fadere yede furthe, and began to pray him. <sup>29</sup> And he ansuerd to his fadere, and said, Lo, sa mony yeris I serue thee, and I brak neuir thi comandment; and thou neuir gaue to me a kidde, that I with my freendis suld haue eten. <sup>30</sup> Bot eftir that this thi sonn, that has destroyit his substance with huris com, thou has slayn to him a fat calf. <sup>31</sup> And he said to him, Sonn, thou art euirmaire with me, and al my thingis are thin. <sup>32</sup> Bot it behuivit to mak feest and to haue ioy: for this thi bruther was deid, and leevit agane; he periset, and was fundin. ¶

xv. 24. **And almen**, &c. : Vg., *Et cœperunt epulari*.

25. **nerit** : P., 'neizede.' **a symphony and a croude** : P., 'a symfonye and a croude'; *symphoniam et chorum*. Rh., 'music and dancing.' Croude or crowd, a stringed instrument, a fiddle. In several MSS. of Wy., *chorum* is translated 'caroule,' with the alternative 'or croude.' Caroule or carol, a ring dance, or dance with song, was probably derived from *chorus*. See N.E.D.

28. **yede furthe** : P., 'wente out.'

29. **And** : Vg., *At*; and so at beginning of ver. 31. **brak neuir** : P., 'neuer brak'; *nunquam . . . prateriui*. **suld haue eten** : Wy., 'schulde ete largely'; *epularer*. Rh., 'to make merry.'

30. **destroyit** : P., 'deuourid'; *devoravit*. **with huris** (P., *horis*) : *cum meretricibus*.

32. **was fundin** : P., 'is foundun'; *inuentus est*.

## xvi chapter.

✠ He said also (a) to his discipilis, Thar was a richeman that had a bailye; and this was defamet to him as he had wastit his gudes. <sup>2</sup> And he callit him, and said to him, Quhat here I this thing of thee? yelde reknyng of thi bailyerie; for thou mycht nocht now be bailye. <sup>3</sup> And the bailye said within him self, Quhat sal I do, for my lord takis away fra me the bailyerie? delue may I nocht, and I schame to beg. <sup>4</sup> I wate quhat I sal do, that, quhen I am remouet fra the bailyerie, thai resauue me into thare hous. <sup>5</sup> Tharfore quhen al the dettouris of his lord ware callit to giddire, he said to the first, How mekile aw thou to my lord? <sup>6</sup> And he said, Ane hundreth barreles of oile. And he said to him, Tak thi caution, and sitt sone, and write fiftj. <sup>7</sup> Eftirwart he said to ane vthir, And how mekile aw thou? Quhilk ansuerde, Ane hundreth choris of quhete. And he said to him, Tak thi lettris, and write iiij score. <sup>8</sup> And the lord prayisit the bailye of wickitnes, for he had done prudentlie: for the sonnis of this warld ar

(a) After *also*, a *liknes* deleted.

xvi. 1. He said also: Vg., *Dicebat autem et.* a richeman: *Homo quiaam . . . dives*; Wy., 'sum riche man.'

a bailye: P., 'a baili'; *villicum*. Wy., 'a fermour, *ethir a baily*'; so ver. 3.

2. callit: P., 'clepide.' thi bailyerie: *villicationis tue*. Wy., 'thi ferme'; so vv. 3, 4. be bailye: *villicare*.

3. delue may I nocht: *fodere non valeo*; RV., 'I have not strength to dig.' and: not in Wy. or P., and without Vg. authority.

4. hous: so P.; but Wy., 'housis.' Vg., *domos*.

5. callit: P., 'clepit.' How mekile aw thou: P., 'Hou myche owist thou.'

6. barreles: P., 'barelis'; *cados*. caution: *cautionem*; Rh., 'bill.' sitt sone: *sede cito*. and write: so P.; but no authority for the conjunction.

7. choris: P., 'coris'; *coros*. Wy., 'mesuris.' And he: so Wy., P.; but no authority for 'And.'

F. 75 v.

Math. vi. c.

Mathew xi.  
b.Esaie xl. a.  
Math. v. b.  
d. and xix.  
b.

maire prudent in thare generatioun than the sonnys of lichte. <sup>9</sup> And I say to you, Mak ye to you freendis of the riches of wickitnes; that, quhen ye sal failye, thai resaeue you into eurlasting tabernacilis. <sup>10</sup> He that is trew in the leest thing is trew alsa in the maire; and he that is wickit in a litil thing, is wickit alsa in the maire. <sup>11</sup> Tharfore gif ye war nocht trew in the wickit thing of riches, quha sall betak to you that that is verray? <sup>12</sup> And gif ye war nocht trew in vthir mennis thing, quha sal geue to you that that is youris? <sup>13</sup> Na seruand may serue to twa lordis: for outhir he sal haat that ane, and luf that vther; outhir sal draw to that aan, and despise that vther. Yee may nocht serue to God and to riches. <sup>14</sup> Bot the Phariseis, that war couatous, herd al thir thingis: and thai scornit him. <sup>15</sup> And he said to thame, Ye it ar that iustifies you before men; bot God has knowne your hartis: for that that is hie to men is (a) abhominatioun befor God. <sup>16</sup> The law and prophetis till to Johnne: fra that tyme the realme of God is euangelizet, and ilk man dois violence into it. <sup>17</sup> Forsuthe it is lichtar heuen and erd to passe, than that aa titill fall fra the law. <sup>18</sup> Euery man that forsakes his wif, and weddis ane vthir, dois licherie:

(a) After *is*, *abhominabile before God* deleted.

xvi. 9. of the riches of wickitnes: similarly Wy., P.; *de mammona iniquitatis*. Abp. Ham. (p. 104), 'Mak your self freindis of your wyckit mammonie, . . . that quhen ye sall depart of this world thai may resaif yow till eternal tabernaculis.'

10. trew: P., 'trewe'; *fidelis*. Wy., 'feithful'; so ver. 12.

11. in the wickit thing of riches: reading, with many Vg. MSS., *mammona*; but Clem., *in iniquo mammona*. Rh., 'in the unjust mammon.' sall betak to you: *credet vobis*; Kenrick, 'will trust you.' that that is verray (P., verrey): *quod verum est*.

13. that ane . . . that vther: P., 'the toon . . . the tothir.' to riches: *mammona*.

17. Forsuthe it is lichtar: *Facilius est autem*.

18. forsakes: *dimittit*. dois licherie: P., 'doith letcherie'; *mœchatur*.

and he that weddis the wif forsaken of the housband Marc. x. a.  
 dois adultrie. ✠<sup>19</sup> Thar was a richeman, and was  
 clethit in purpure and quhite silk, and he ete euiry  
 day schynnynglie : <sup>20</sup> And thare was a beggare, Lazarus  
 be name, that lay at his yate, full of byles, <sup>21</sup> And  
 couatit to bee fillit of the crummis that feldoun fra the  
 richemannis bunde, and na man gave to him : bot  
 houndis com and lickit his byles. <sup>22</sup> And it was done  
 that the beggare deit, and was born of angels into  
 Abrahames bosum : and the richeman was deid alsa,  
 and was berysit in helle. <sup>23</sup> And he raasit his een,  
 quhen he was in turmentis, and saw Abraham on fer,  
 and Lazarus in his bosum. <sup>24</sup> And he criet and said,  
 Fader Abraham, haue mercy on me, and send Lazarus,  
 that he dippe the end of his fingire in watire to cule my  
 tonng, for I am tormentit in this flawme. <sup>25</sup> And Abra- Gal. vi. a.  
 ham said to him, Sonne, haue mynde for thou has  
 resauet gude thingis in thi lif, Lazarus alsa euile thingis ;  
 bot he is now confortit, and thou art tormentit. <sup>26</sup> And  
 in al thir thingis, a gret myrk place is stabliset betuix vs

xvi. 18. **dois adultrie** : P., 'doith auowtrie' ; *machatur*. J. Ham. (Fac. Traict., p. 441), 'Al man wha puttis auay his wyf, and maries ane vther, committis adulterie, and wha maries hir wha is put away from hir husband, committis adulterie.'

19. a : so P. Vg., *quidam*. Wy., 'sum.' **and was clethit** : reading with Hent., *et* [Clem., *qui*] *induebatur*. **quhite** [P., whit] **silk** : *byssso* ; Wy., 'biys, ether whit silk.' **schynnynglie** : similarly P. ; *splendide*. Rh., 'magnifically.'

20. a : *quidam* ; Wy., 'sum.' **byles** : P., 'bilis' ; *ulceribus*.

21. **bee fillit** : P., 'be fulfillid' ; *saturari*. **bot houndis** : Wy., 'but and houndis.' Vg., *sed et canes*. RV., 'yea, even the dogs.'

23. **raasit his een** : P., 'reiside hise igen.'

24. **cule** : Wy., P., 'kele' ; *refrigeret*.

25. **haue mynde for** : *recordare quia*. **alsa** : *similiter*.

26. **a gret myrk place** : P., 'a greet derk place' ; *chaos magnum*. Wy., as P., but adds *ether depthe*, the alternative rendering being, perhaps, based on the reading of a few MSS. (preferred by Bentley), *chasma magnum*. According to Rönsch (Itala und Vulgata, p. 251), *chaos* was an Africanism for chasm, gulf.

F. 76 r.

and you : that thai that will fra hyne passe to you may nocht, nouthir fra thine passe our hiddir. <sup>27</sup> And he said than, I pray thee, fader, that thou send him into the hous of my fader. <sup>28</sup> For I haue five brether, that he witnes to thame, or perauenture alsa thai cum into this place of tormentis. <sup>29</sup> And Abraham said to him, Thai haue Moyses and the prophetis ; here thai thame. <sup>30</sup> And he said, Nay, fader Abraham, bot gif ony of deidmen ga to thame, thai sal do pennance. <sup>31</sup> And he said to him, Gif thai here nocht Moyses and prophetis, nouthir gif ony of deidmen rise agane thai sal beleue to him. ¶

## xviij chap.

Math. xviii.  
a.  
Mar. ix. e.

Math. xviii.  
b.

Mathew  
xvii. c. and  
xxi. c.

Ande Jesus said to his discipilis, It is impossible that † sclandris cum nocht : bot wa to that man be quham thai cum. <sup>2</sup> It is maire profitabile to him gif a mylstaan be put about his neck, and he be castin into the see, than that he sclandire aan of thir litill. <sup>3</sup> Tak ye hede your self: gif thi bruther has synnyt aganes thee, blame him; and gif he do penance, forgeue him. <sup>4</sup> And gif vii tymes in the day he do synn aganes thee, and vii tymes in the day he be conuertit to thee, and say, Jt forthinkis me; forgeue thou to him. <sup>5</sup> And the apostlis said to the Lord, Encresse to vs faithe. <sup>6</sup> And the Lord said, Gif ye haue faithe as the corn of syneuey,

† Sclandris—  
that is to  
say, sclan-  
dris or occa-  
sionns off  
ewill.

xvi. 26. *fra hyne . . . fra thine* : P., 'fro hennus . . . fro thennus'; *hinc . . . inde*.

27. *said than* : but P., 'seid, Thanne,' &c.; *ait* : *Rogo ergo*.

28. *or perauenture alsa* : P., 'lest also'; *ne et*.

30. *ony of deidmen* : *quis ex mortuis*; Rh., 'some man . . . from the dead'; similarly in next verse.

xvii. 1. *Jesus* : no authority for the insertion of the name.

2. *mylstaan* : P., 'mylne stoon'; *lapis molaris*. *of thir litill* : *de pusillis istis*.

4. *tymes* : P., 'sithis.' *Jt forthinkis me* : *pœnitel me*.

6. *corn of syneuey* (P., *seneuei*) : *granum sinapis*.

ye sal say to this more tre, Be thou drawn vp be the rute, and be ourplantit into the see; and it sal obey to you. <sup>7</sup> Bot quha of you has a seruand eerand or lesuand oxen, quhilk sais to him, quhen he turnis agane fra the feeld, Anon ga and sit to mete? <sup>8</sup> And sais nocht to him, Mak reddy that I soup, and belt thee, and serue me quhile I ete and drink; and eftire this thou sal ete and drink? <sup>9</sup> Quhethir he has grace to that seruand for he did that that he comandit him? Nay, I gesse. <sup>10</sup> Sa ye, quhen ye haue done al thingis that ar comandit to you, say ye, We ar vnprofitabile seruandis: we haue done that that we aw to do. ✠ <sup>11</sup> And it was done, the quhile Jesus went into Jerusalem, he passit throu the myddis of Samarie and Galilee. <sup>12</sup> And quhen he entrit into a castel, ten leprouse men com aganes him, <sup>13</sup> Quhilkis stude on ferr and raasit thar voce, and said, Jesu, comandour, haue mercy on vs. <sup>14</sup> And as he saw thame, he said, Ga ye, schaw you to the preestis. And it was done the quhile thai yede, thai war clenget. <sup>15</sup> And aan of thame, as he saw that he was clenget, went agane, magnifiand Gode with a gret voce, <sup>16</sup> And he fell down on the face before his feet, and did thankingis: and this was a Samaritan. <sup>17</sup> And

Luc. xiii. c.

F. 76 v.

xvii. 6. **more tre**: P., 'more tre'; *arbori moro*. Rh., 'mulberry tree.' Cf. Hampole (Ps. lxxvii. 52), '*moros eorum* . . . thaire mours, a manere of trese,' &c. **be ourplantit**: *transplantare*.

7. **eerand**: P., 'erynge'; *arantem*. **lesuand oxen**: P., 'lese-wynge oxis [Wy., oxun]'. Clem., *pascentem*, without addition; but St. and Sixt. read *boves*. **Anon ga and sit**, &c.: Clem., *statim transi, recumbe*; but St. reads *et* after *transi*.

9. **has grace**: *gratiam habet*; Rh., 'give . . . thanks.'

10. **Sa ye**: Vg., *Sic et vos*. Rh., 'So you also.' **we aw**: P., 'we ouȝten'; *debuimus*.

11. **Jesus**: no authority for the name here.

12. **a castel**: Wy., 'sum castel'; *quoddam castellum*. Rh., 'a certain town.' **com aganes him**: *occurrerunt ei*.

13. **comandour**: *præceptor*.

14. **yede**: P., 'wenten.'

15. **went agane**: *regressus est*.

16. **did thankingis**: *gratias agens*.

Jesus ansuerd and said, Quhethir ten ar nocht clengeit? and quhare ar the nyne? <sup>18</sup> Thar is naan fundin that turnit agane and gave glorie to God, bot this alien. <sup>19</sup> And he said to him, Rise up, ga thou; for thi faith has made thee saaf. ¶ <sup>20</sup> Ande he was askit of Phariseis, quhen the realmme of God cummis. And he ansuerde to thame and said, The realmme of God cummis nocht with aspying; <sup>21</sup> Nouthir thai sal say, Lo here! or, lo thare! for, lo, the realmme of God is within you. <sup>22</sup> And he saide to his discipilis, Dais sal cum, quhen ye sal desire to se aa day of mannis sonn, and ye sal nocht se. <sup>23</sup> And thai sal say to you, Lo here, or, lo thare. Wil ye nocht ga, nouthir follou ye. <sup>24</sup> For as fireflaucht, schynand fra vndir heuen, schynes into tha thingis that ar vndir heuen; sa sal mannis sonn be in his day. <sup>25</sup> Bot first it behuvis him to suffir mony thingis, and to be reprevit of this generatioun. <sup>26</sup> And as it was done in the dais of Noe, sa it salbe in the dais of mannis sonn. <sup>27</sup> Thai ete and drank, weddit wyues and war gevin to weddingis, till into the day in the quhilk Noe entrit into the schip, and the gret flude com, and loost alle. <sup>28</sup> Also as it was done in the dais of Lothe; thai ete and drank, bouchte and sauld, planntit and biggit; <sup>29</sup> Bot the day that Loth went out of Sodome the Lord raynit fire and brintstaen fra heuen, and loost alle. <sup>30</sup> Like this thing it salbe in quhat day mannis sonn salbe schawit. <sup>31</sup> In that houre, he that is in the rufe, and

Math. xxiii.  
b.  
Luc. xiii. c.

Math. xvi.  
c., xvii. d.,  
xx. b.  
Mar. viii. d.  
and ix. d.  
Luc. xviii. d.  
Gen. vii. b.  
Mathew  
xxiii. d.

Gene. xix. c.

Math. xxiii.  
d.

xvii. 18. **this alien** : *hic alienigena*.

20. **with aspying** : *cum observatione*.

23. **Will ye nocht**, &c. : P., 'Nyle 3e go, nether sue 3e.'

24. **fireflaucht** : P., 'leyt'; *fulgur*.

25. **to be reprevit** : *reprobati*; Rh., 'to be rejected.'

26. **sa it salbe** : Vg., *ita erit et*. Rh., 'so shall it be also.'

27. **the grete flude** : *diluvium*. **loost** : P., 'lost'; *perdidit*.

29. **the Lord raynit** : 'the Lord reynede.' Vg., *pluit*, without *Dominus*. **brintstaen** : P., 'brymstoon'; *sulphur*.

30. **Like this thing** : Vg., *secundum hæc*. Rh., 'according to these things.'

his veschels in the hous, cum he nocht down to tak  
thame away; and he that salbe in the feeld, alsa turne  
nocht agane behind. <sup>32</sup> Be ye myndful of the wife of  
Loth. <sup>33</sup> Quha euir seke to mak his life saaf sal tyne  
it; and quha euir tynes it sal quicken it. <sup>34</sup> Bot I say  
to you, in that nycht ij salbe in a bedde; aan salbe  
taken, and that vthir forsaken. <sup>35</sup> Ij women salbe  
grinding togidder; that aan salbe taken, and that  
vthir forsaken. <sup>36</sup> Twa in a feeld; that aan salbe  
taken, and that vthir left. <sup>37</sup> Thai ansuere and say  
to him, Quhare, Lorde? Quhilk said to thame, Quhare  
euir the body salbe (a), thiddir salbe gaderit alsa the  
eglis.

Gen. xix. c.  
Math. x. e.  
Mar. viii. c.  
Luc. ix. c.  
Johan. xii. c.

Math. xxiii.  
b.

F. 77 r.

## xviii chap.

† That it  
behwffis to  
pray) That  
is to say, in  
the spret,  
Eph. vi.,  
for the  
outwarde  
babyling of  
the lypis  
without  
vndirstand-  
ing is not  
acceptabile  
vnto God,  
Math. vi.  
and xv.

Ande he said to thame alsa a parabile, † that it behuves  
to pray eurmair, and nocht failye; <sup>2</sup> And said, Thare  
was a juge in a citee, that dred nocht God, nouthir  
schamet of men: <sup>3</sup> And a wedo was in that citee;  
and scho com to him and said, Venge me of myn  
aduersarie. <sup>4</sup> And he wald nocht lang tyme. Bot eftir  
thir thingis he said within himself, Thouch I drede  
nocht God, and schame nocht of man; <sup>5</sup> Neuirtheles

i. Tessa. v. c.

(a) After *salbe*, *thare* deleted.

xvii. 33. *tynes*: P., 'leesith.'

34. *Bot*: no equivalent in Vg. *in a bedde*: *in uno lecto*.  
*forsaken*: *relinquetur*.

35. *that aan . . . that vthir*: P., 'the toon . . . the tother';  
*una . . . altera*.

37. *gaderit*: P., 'gaderid togidere.'

xviii. 1. *failye*: *deficere*; Abp. Ham. (p. 247), 'Ye man alwais  
pray and nocht cease.'

2. *a . . . in a*: so P. Vg., *quidam . . . in quadam*. Wy.,  
'sum . . . in sum.' *schamet of men*: *reverebatur* [some MSS.,  
*verebatur*] *hominem*.

3. *a wedo*: P., 'a widowe.' Vg., *Vidua . . . quazdam*.

4. *schame nocht of man*: *nec hominem revereor* (some MSS.,  
*vereor*).

for this wedo is noyouse to me, I sal venge hir, that at the last scho cummyng condampne nocht me. <sup>6</sup> And the Lorde [said] (a), Here ye quhat the domesman of wickitnes sais. <sup>7</sup> And quhethir God sal nocht do vengeance of his chosen, criand to him day and nycht, and sal haue pacience in thame? <sup>8</sup> Suthlie I say to you, for sone he sal do vengeance of thame. Neuirtheles, gesses thou that mannis son cummand sal find faith in erde? ✠ <sup>9</sup> Ande he said alsa to sum men that traistit in thame self as thai war richtful, and despiset vthir, this parabile, sayand, <sup>10</sup> Twa men yede vp into the temple to pray; that aan a Pharisee, and that vthir a publican. <sup>11</sup> And the Pharise stude and prayit be him self thir thingis, and said, God, I do thankngis to thee, for I am nocht as vthir men, revaris, vniust, adulteraris, as alsa this publican. <sup>12</sup> I fast twyes in the wolk, I geue tendis of al thingis that I haue in possessioun. <sup>13</sup> And the publican stude on fer, and wald nouthir raase his een into heuen, bot smaat his breest, and said, God, be merciful to me, synnare. <sup>14</sup> Trewlie I say to you, this

(a) *said* omitted in MS.

Deutro.  
xxvi. c.  
Ecclesi. vii.  
a.

xviii. 5. *noyouse*: P., 'heuy.' Wy., 'heuy, or diseseiful'; *molesta. condampne nocht*: P., 'condempne.' Wy., 'strangle'; *sugillet. Rh.*, 'defame.'

6. *domesman of wickitnes*: *judex iniquitatis.*

7. *vengeance*: Wy., P., 'veniaunce'; and in ver. 8.

8. *Suthlie*: *autem* in few MSS., but not in Clem. or WW. *sone*: *cito.*

9. *as thai war richtful*: P., 'as thei weren riȝtful'; *tangquam justi. vthir*: P., 'othere'; *ceteros.*

10. *yede vp*: P., 'wenten vp.' Wy., 'stijden.'

11. *And the*, &c.: no conjunction in Vg., *Phariseus stans. and said*: no equivalent in Vg. *revaris*: P., 'raueinouris'; *raptores. Rh.*, 'extortioners.' *adulteraris*: P., 'auotrerris.' Abp. Ham. (p. 221), 'I am nocht lyk uthirmen, revaris, adulteraris, and siclyk.'

12. *in the wolk*: *in sabbato.* *tendis*: P., 'tithis.'

14. *Trewlie*: *Amen*, in many MSS., but rejected by Clem. and WW.

yede doun into his hous, and was iustifijt fra that vthir :  
 for ilk that uphies him self salbe made law ; and he that  
 mekis him salbe vphieet. ¶ <sup>15</sup> And thai broucht to him  
 yonng childir, that he suld tuiche thame : and quhen  
 the discipilis saw this thing, thai blamet thame. <sup>16</sup> Bot  
 Jesus callit togiddir thame, and said, Suffir ye childir to  
 cum to me, and wil ye nocht forbidde thame, for of sic  
 is the kingdome of heuenis. <sup>17</sup> Trewlie I say to you,  
 quha euir sal nocht tak the kingdome of God as a  
 childe, he sal nocht entir into it. <sup>18</sup> And a prince askit  
 him, and said, Gude maistir, in quhat doing sal I weeld  
 euirlasting lijf ? <sup>19</sup> And Jesus said to him, Quhat sais  
 thou me gude ? na man is gude, but God allaan.  
<sup>20</sup> Thou knawis the comandmentis, Thou sal nocht sla,  
 Thou sal nocht do licherie, Thou sal nocht do thift,  
 Thou sal nocht say fals witnessing, Wirschip thi fader  
 and thi moder. <sup>21</sup> Quhilk said, I haue kepit al thir  
 thingis fra my youthe. <sup>22</sup> And quhen this thing was  
 herde, Jesus said to him, Yit aa thing failyeis to thee :  
 selle thou al thingis that thou has, and geue to pure  
 men, and thou sal haue tresour in heuen ; and cum  
 and follow thou me. <sup>23</sup> Quhen thir thingis war herde,  
 he was soroufull, for he was ful riche. <sup>24</sup> And Jesus,  
 seand him made sarie, said, How hard thai that haue  
 money sal entir into the kingdome of God ; <sup>25</sup> For it

Mathew  
xxiii. c.  
Mar. x. b.  
Math. xix.  
b.  
Marc. x. b.  
F. 77 v.

Mathew  
xix. c.  
Mar. x. b.

Exod. xx. c.

Mathew  
xix. c.  
Mar. x. c.

xviii. 14. *iustifijt fra that vthir* : *justificatus . . . ab illo*. Abp.  
 Ham. (p. 246), 'O God have mercye on me a synnar . . . and yeid  
 hayme justifyit to his house.' *uphies him self* : P., 'enhaunsith  
 hym' ; *se exaltat*. *salbe made law* : *humiliabitur*. *mekis* :  
 P., 'mekith' ; *humiliat*.

16. *callit* : P., 'clepide.' *wil ye nocht* : P., 'nyle 3e.'

18. *a prince* : *quidam princeps*. *in quhat doing* : *quid faciens*  
 (some MSS., *faciendo*). *sal I weeld* : *possidebo*.

19. *Quhat sais thou me gude* : *Quid me dicis bonum ?*

20. *do licherie* : *machaberis*. *Wirschip* : *honora*.

21. *youthe* : P., '3ongthe.'

22. *cum and follow* (P., sue) : Vg., *veni, sequere*.

23. *soroufull* : P., 'soreful' ; *contristatus*.

24. *made sarie* : P., 'maad sorie' ; *tristem factum*.

is lichtare a camele to passe throu a needlis ee, than a riche man to entir into the kingdome of God. <sup>26</sup> And thai that herde thir thingis said, And quha may be made saaf? <sup>27</sup> And he said to thame, Tha thingis that ar impossible anentis men ar possibile anentis God. <sup>28</sup> Bot Petir said, Lo, we haue left al thingis and haue followit thee. <sup>29</sup> And he said to him, Trewlie I say to you, there is na man that sal forsake hous, or fader and moder, or brethir, or wijf, or childer, or feeldis, for the realmme of God, <sup>30</sup> And sal nocht resaeue mony ma thingis in this tyme, and in the world to cummand euirlasting lijf. ✠ <sup>31</sup> And Jesus tuke his xij discipilis, and said to thame, Lo, we ga vp to Jerusalem, and al thingis salbe endit that ar writin be the prophetis of mannis sonn. <sup>32</sup> For he salbe betrayit to hethin men, and he salbe scornit, and scourget (a), and bescpittit: <sup>33</sup> And eftir that thai haue scourget, thai sal sla him, and the thrid day he sal ryse agane. <sup>34</sup> And thai vndirstude na thing of thir; and this worde was hid fra thame, and thai vndirstude nocht tha thingis that war said. <sup>35</sup> Bot it was done, quhen Jesus com nere to Jerico, a blindman sat beside the way and beggit: <sup>36</sup> And quhen he herd the pepile passand, he askit quhat this was. <sup>37</sup> And thai said to him that Jesus of Nazareth passit. <sup>38</sup> And he criet and said, Jesu, the sonn of Daid, haue mercy on me. <sup>39</sup> And thai that yede

Luc. i. c.

Mathew  
xix. d.  
Mar. x. c.Math. xx. b.  
Mar. x. d.  
Luc. xxiii. a.  
F. 78 r.

Luc. ii. g.

Math. xx. d.  
Mar. x. c.(a) In catchword, *scorget*.xviii. 25. *lichtare*: *facilius*. ee: P., 'ize.'27. *And*: conjunction not in Clem. or WW.28. *followit*: P., 'sued.'29. *sal forsake*: but Clem., *reliquit*; so WW. Rh., 'hath left.' *fader and moder*: P., 'fadir, modir.' Vg., *parentes*. or *feeldis*: so P., reading *aut agros*, but not in Vg.31. *his xij discipilis*: Vg., *duodecim*, without *discipulos*. *salbe endit*: *consummabuntur*.35. *Jesus*: not in Vg. *com nere*: P., 'cam niȝ'; so in ver.40. *a blindman*: *cæcus quidam*; Wy., 'sum blynd man.'39. *yede*: P., 'wenten.'

before blamet him, that he suld be stille ; bot he criet mekile the maire, Thow sonn of Daudid, haue mercy on me. <sup>40</sup> And Jesus stude, and comandit him to be broucht furth to him ; and quhen he com nere, he askit him, <sup>41</sup> And said, Quhat will thou that I sal do to thee? And he said, Lord, that I see. <sup>42</sup> And Jesus said to him, Behalde, thi faith has made the saaf. <sup>43</sup> And anon he saw, and followit him, and magnifiet God. And al the pepile, as thai saw, gave loving to Gode. ✠

### The xix chapture. ✠

Ande Jesus gangand in, yede throu Jerico. <sup>2</sup> And, lo, a man, Zachee be name : and this was a prince of publicanis, and he was riche. <sup>3</sup> And he soucht to se Jesu quha he was ; and he mycht nocht for the pepile, for he was litil of stature. <sup>4</sup> And he ran before, and yede up into a sicomour tree to se him : for he was to passe fra thine. <sup>5</sup> And Jesus beheld vp quhen he com to the place, and saw him, and saide to him, Zache, haast thee and cum doun ; for this day I man duelle in thin hous. <sup>6</sup> And he hyand, com doun, and resauet him ioyand. <sup>7</sup> And quhen almen saw, thai murmurit, sayand, for he had turnit to a synfull man. <sup>8</sup> Bot Zache stude, and said to the Lorde ; Lo, Lord, I gefe the half of my gudes to puremen ; and gif I haue ony thing

Actis xvi. c.

xviii. 42. **Behalde** : *respice* ; AV., 'receive thy sight.'

43. **followit** : P., 'suede.' **gave loving** : P., 'gaf heriying' ; *dedit laudem*. Cf. Mt. xxi. 16.

xix. 1. **Jesus** : not in Vg. **yede throu** : P., 'walkide thorou' ; *perambulabat*.

2. **Zachee** : P., 'Sache.'

4. **yede up** : P., 'stiȝede' ; *ascendit*.

5. **beheld vp** : *suspiciens*. **I man** : P., 'Y mot' ; *oportet me*.

6. **hyand** : P., 'hiȝyng' ; *festinans*.

7. **murmurit** : P., 'grutchiden' ; *murmurabant*. **turnit to** : *ad . . . divertisset* ; Rh., 'turned in to.'

Mar. xv. c.

F. 78 v.

Math. xxv.

b.

Mar. xiii. d.

defraudit ony man, I yelde foure tymes sa mekile.  
<sup>9</sup> Jesus sais to him, For this day heile is made to this  
 hous, for that he is Abrahamis sonn. <sup>10</sup> For mannis sonn  
 com to seek and mak saaf that that peryset. <sup>11</sup> Quhen  
 thai herde thir thingis, he ekit and said a parabile, for  
 that he was nere Jerusalem, and for thai gessit that anon  
 the kingdom of God suld be schawit. <sup>12</sup> Tharfore he  
 said, ✠ A worthie man went into a ferr cuntre to tak  
 to him a kingdome, and to turne agane. <sup>13</sup> And quhen  
 his ten seruandis war callit, he gave to thame ten besan-  
 dis, and said to thame, Do ye merchandice till I cum.  
<sup>14</sup> Bot his citezenis haatit him, and send a messingere  
 eftir him, and said, We will nocht that he regne on vs.  
<sup>15</sup> And it was done that he turnit agane, quhen he had  
 takin the kingdome, and he comandit the seruandis to  
 be callit, to quhilk he had gevin money, to wit how  
 mekile ilk had wonnyn be marchandice. <sup>16</sup> And the  
 first com and said, Lord, thi besand has wonnyn ten

xix. 8. **foure tymes sa mekile**: P., 'foure so myche.' Wy., 'the foure fold'; *quadruplum*. J. Ham. (Fac. Traict., p. 277), 'Behald, lord, I giue the half of my geir to the pure, and gif I haue defraudit ony man of ony thing, I giue to him the four fauld bak againe.'

9. **heile**: P., 'heelthe'; *salus*. **for that he is**: so P., omitting *et*=also. Vg., *eo quod et ipse . . . sit*. Wy., 'for and he is.'

10. **mak saaf**: *salvum facere*. **that that**: P., 'that thing that'; *quod*.

11. **he ekit**: P., 'he addide'; *adjiciens*. Wy., 'puttinge to.' **nere**: P., 'niȝ.'

12. **A worthie** [P., *worthi*] **man**: *Homo quidam nobilis*; Wy., 'Sum noble man.'

13. **callit**: P., 'clepid'; and in ver. 15. **besandis**: Wy., P., 'besauntis'; *mnas*. **Do ye merchandice**: P., 'Chaffare ȝe.' Wy., 'Marchaundise'; *negotiamini*.

14. **a messingere**: P., 'a messenger.' Vg., *legationem*. Rh., 'a legacy.' Kenrick, 'an embassy.'

15. **to wit**: *ut sciret*; Wy., 'that he schulde wite.' **had wonnyn be marchandice**: P., 'hadde wonne bi chaffaryng'; similarly Wy.; *negotiatuſ esset*.

16. **thi besand has wonnyn**: *mna tua acquisiuit*.

besandis. <sup>17</sup> And he said to him, Wele be, thou gude seruand, for in litil thing thou has bene trew, thou salbe havand powere on ten citees. <sup>18</sup> That vthir com and said, Lord, thi besand has made five besandis. <sup>19</sup> And to this he saide, And be thou on five citees. <sup>20</sup> And the thrid com and said, Lord, lo, thi besand, that I hadde put up in a sudarie: <sup>21</sup> For I dredde thee, for thou art a sternne man: thou takis away that that thou has nocht settit, and thou scheris that that thou has nocht sawnne. <sup>22</sup> He sais to him, Wickit seruande, of thi mouth I deme thee. Wist thou that I am a steern man, takand away that thing that I haue nocht settit, and scherand that thing that I sew nocht: <sup>23</sup> And quhy has thou nocht gevin my money to the burde, and I cummand suld haue askit it with vsuris? <sup>24</sup> And he said to men standing neire, Tak ye away fra him the besand, and geue ye to him that has ten besandis. <sup>25</sup> And thai said to him, Lord, he has x besandis. <sup>26</sup> And I say to you, To ilk man that has it salbe gevin, and he sal encesse; bot fra him that has nocht, alsa that thing that he has salbe takin fra him. <sup>27</sup> Neurtheles bring ye hiddir tha myn ennimyis, that wald nocht that I regnyt on thame, and sla ye before me. <sup>28</sup> And quhen thir thingis war saide, he went before,

ii. Reg. i. c.  
Math. xii. d.

Math. xiii. b.  
and xxv. c.  
Mar. iii. c.  
Luc. viii. b.

xix. 17. **Wele be**: *euge*. on: so Wy., P.; *super*; and in ver. 19.  
18. **That vthir**: omitting 'and'; P., 'And the tother.' Vg., *Et alter*.

20. **I hadde put up**: *habui repositam*. a **sudarie**: so P.; *sudario*. Wy., 'a sudarie, ether sweting cloth.'

21. **sternne**: Wy., 'austerne'; *austerus*. **scheris**: P., 'repist'; *metis*.

22. **I deme**: *judico*. **scherand**: P., 'repyng.'

23. **to the burde**: *ad mensam*; Rh., 'to the bank.' and: so Rh., with WW., *et*; but Clem., *ut*. **suld haue askit it**: with P. disregarding *utique* before *exegissem*. Wy., 'schulde haue receyued it sothli.' Rh., 'might certes . . . have exacted it.'

26. **and he sal encesse**: *et abundabit*; so in St., Sixt., and Clem., but not in Hent. or Rh.; an interpolation apparently from Mt. xiii. 12.

Math. xxi.  
A.  
Mar. xi. a.

F. 79 r.

Johan. xii. b.

Luc. xiii. d.  
Ephē. ii. c.

and yede up into Jerusalem. ¶ <sup>29</sup> And it was done, when Jesus com nere Bethphage and Bethanye, at the monnt that is called of Oliuete, he send his ij discipilis, <sup>30</sup> And said, Ga ye into the castell that is aganes you; into quhilk as ye entir ye sal find a colt of ane asse bundin, on quhilk neuir man satte: vnbind ye him, and bring to me. <sup>31</sup> And gif ony man ask you, Quhy ye vnbind? thus ye sal say to him, For the Lord desires his werk. <sup>32</sup> And thai that war send went furthe, and fand as he said to thaim a colt standing. <sup>33</sup> And quhen thai vnband the colt, the lordis of him saide to thame, Quhat vnbind ye the colt? <sup>34</sup> And thai said, For the Lord has nede to him. <sup>35</sup> And thai ledde him to Jesu. And thai kest thar clathis on the colt, and sette Jesu on him. <sup>36</sup> And quhen he went, thai strewit thar clathis in the way. <sup>37</sup> And quhen he com neire to the cummyng doun of the monte of Oliuete, alle the pepile that com doun began to ioy and to loue God with gret voce on alle the virtues that thai had seen, <sup>38</sup> And said, Blessit be the king that cummis in the name of the Lorde; pece in heuen, and glorie in hie thingis. <sup>39</sup> And sum of the Phariseis of the pepile said

xix. 29. called: P., 'clepit.'

30. castell: *castellum*; Rh., 'town.' aganes you: Clem., *contra*; but St., Sixt. add *vos*. bundin: P., 'tied'; *alligatum*. vnbind ye: P., 'vntie 3e'; *soluite*. Similarly in vv. 31, 33.

31. desires his werk: *operam ejus desiderat*; Rh., 'needeth his service.'

35. thai kest thar clathis . . . and sette: P., 'thei castynge her clothis . . . setten'; *jactantes vestimenta sua . . . imposuerunt*.

36. thai strewit: P., 'thei strowiden'; *substernebant*.

37. quhen he com neire (P., ny3): disregarding *jam* after *cum appropinquaret*. Wy., 'whanne now he cam ny3.' to the cummyng doun: *ad descensum*; Rh., 'to the descent.' the pepile that com doun: reading *turbæ descenditum* with St., Hent., and Sixt.; so Rh., 'the multitudes of them that descended'; but Clem., rightly, *turbæ discentium*. Kenrick, 'multitude of the disciples.' to loue: P., 'to herie'; *laudare*. virtues: *virtutibus*; Rh., 'miracles.'

to him, Maistir, blame thi discipilis. <sup>40</sup> And he said to thame, I say to you, for gif thir salbe still, staanys sol cry. ✠ <sup>41</sup> And quhen he neirit, he saw the citee, and wepit on it, <sup>42</sup> And said, For gif thou had knowne, thou sulde wepe alsa; for in this day the thingis ar in pece to thee, bot now thai ar hidde fra thin een.

Abacuth. ii.  
c.  
Joh. xi. d.

<sup>43</sup> Bot dais sal cum in thee, and thin ennimyes sal cumpas thee with a vale, and thai sal ga about thee, and mak thee strait on all sides, <sup>44</sup> And cast thee down to the erde, and thi sonnis that ar in thee; and thai sal nocht leuee in thee a staan on a staan; for thou has nocht knowne the tyme of thi visitatioun.

Jere. lii. a.  
Micheas iii.  
c.  
Math. xxiii.  
a.  
Mar. xiii. a.  
Luc. xxi. a.

<sup>45</sup> And he entrit into the tempile, and began to cast out men selland and byand tharin, <sup>46</sup> And said to thame, It is writin, that my hous is ane hous of prayer, bot ye haue made it a denn of theeues. <sup>47</sup> And he was teching euiry day in the tempile. ✠ And the princis of preestis and the scribes and the princis of the pepile soucht to tyne him, <sup>48</sup> And thai fand nocht quhat thai sulde do to him: for al the pepile was occupit and herde him.

Math. xxi. b.  
Mar. xi. b.  
Johan. ii. b.

iii. Reg. viii.  
d.  
Esay. lvi. b.

Jere. vii. a.

Math. xxi. a.  
Luc. xx. B.  
Joh. vii. c.  
and viii. d.

xix. 42. **gif thou had knowne, thou sulde wepe alsa**: similarly P., but underlining the words *schuldist wepe* as not in the text. Vg., *si cognovisses et tu*. Rh., 'if thou also hadst known.' **for in this day the thingis ar in pece**: Vg., *et quidem in hoc die tua, quæ ad pacem tibi*. Rh., 'and that in this thy day the things that pertain to thy peace.' Wy. renders this clause, 'For if thou haddist knowe, and thou, and sotheli in this thi day, which is to pees to thee, but now,' &c.

43. **Bot**: Vg., *Quia*. **sal cumpas**: P., 'schulen enuyroun'; *circumstabunt*. **with a vale**: P., 'with a pale'; *vallo*. Wy., according to FM.'s text, 'with pale'; but one MS. has 'in the vale,' and two others 'in a valei with pale.' Rh., 'with a trench.' 'Pale,' or 'a pale,' for palisade, may fairly represent *vallus* or *vallum*; but Nisbet's substitution of 'a vale' may be due to a mistake, arising, perhaps, from some reading of his copy, influenced by 'in the vale' or 'in a valei' of the Wycliffian MSS. referred to. **mak thee strait**: *coangustabunt te*.

47. **to tyne**: P., 'to lese.'

48. **was occupit** (P., occupied): *suspensus erat*; Rh., 'was suspense.' RV., 'hung upon him.'

## The xx chapture.

F. 79 v.

Math. xxi. d.  
Mar. xii. a.

Ande it was done in aan of the dais, quhen he taucht the pepile in the tempile, and prechit the gospels, the princis of preestis and scribes com to giddir with the eldirmen. <sup>2</sup> And thai said to him, Say to vs in quhat powere thou dois thir thingis? or quha is he that gave to thee this powere? <sup>3</sup> And Jesus ansuerde and said to thaim, And I sal ask yow aa word; ansuere ye to me: <sup>4</sup> Was the baptye of Johnne of heuen or of men? <sup>5</sup> And thai thought within thameself, sayand, For gif we say, Of heuen; he sal say, Quhy than beleue ye nocht to him? <sup>6</sup> And gif we say, Of men; al the pepile sal staan (a) vs: for thai ar certane that Johnne is a prophete. <sup>7</sup> And thai ansuerde that thai knew nocht quharof it was. <sup>8</sup> And Jesus said to thame, Nouthir I say to you in quhat powere I do thir thingis. <sup>9</sup> And he began to say to the pepile this parabile: A man plantit a wyneyarde, and set it to teclaris, and he was in pilgrimage lang tyme. <sup>10</sup> And in tyme of gadering of grapes he send a seruand to the teclaris, that thai suld geue to him of the frute of the wyneyard; quhilkis strake him, and leet him ga voide. <sup>11</sup> And he thoughte yit to send ane vthir seruand. And thai strake this and

(a) After *staan*, *him* deleted.xx. 1. **prechit the gospels**: *evangelizante*.7. **quharof**: P., 'of whennus'; *unde*.9. **set it to teclaris**: P., 'hiride it [Wy., settide it to ferme] to tilieris'; *locavit eam colonis*. **was in pilgrimage**: *peregre fuit*; Rh., 'was from home.'10. **in tyme of gadering of grapes**: similarly Wy., P.; but Vg., *in tempore*, without addition. RV., 'at the season.' Perhaps Wy., P. read *in tempore fructuum* with cod. Rhedig., an Old Latin MS. of ninth century. **strake him, and leet him ga voide**: P., 'beten hym, and leten hym go voide'; *casum dimiserunt eum inanem*.11. **he thoughte yit to send**: *addidit . . . mittere*; Rh., 'again he sent.' So in next ver. **thai strake**: P., 'thei beten.'

tormentit him saire and leet him ga. <sup>12</sup> And he thought yit to send the thrid; and him alsa thai wonndit, and kest out. <sup>13</sup> And the lorde of the wyneyarde saide, Quhat sal I do? I sal send my dereworthe sonn: per-  
 auentur quhen thai se him thai sal dreed. <sup>14</sup> And quhen the telaris saw him, thai thought within thame self, and saide, This is the aire, sla we him, that the heritage be ouris. <sup>15</sup> And thai kest him out of the wyneyard, and slew him. Quhat sal than the lord of the wyneyard do to thame? <sup>16</sup> He sal cum and distroy thir telaris, and geue the wyneyard to vtheris. And quhen this thing was herde, thai said to him, God forbede. <sup>17</sup> Bot he behelde thame, and saide, Quhat than is this that is writin, The staan quhilk men biggand repreuit, this is made into the hede of the conye? <sup>18</sup> Ilk that sal fall on that staan salbe to bresit; bot on quham it sal fall, it sal al to brek him. <sup>19</sup> And the princis of preestis and the scribis soucht to lay on him handis in that houre; and thai dred the pepile; for thai knew that to thame he said this liknes. <sup>20</sup> And thai aspriet, and send aspriers, that fenyeit thame iust, that thai suld tak him in word, and betak him to the power of the prince and to the

Johan. v. d.  
Roma. viii.  
a.  
Phil. ii. a.

Gene.  
xxxvii. d.

Psal. cxvii.  
c.  
Esaie  
xxviii. b.  
Daniel ii. a.  
Math. xxi. e.  
Mar. xii. a.  
Luc. xix. d.

Math. xix. b.  
Mar. xii. b.

xx. 11. **tormentit him saire**: similarly P.; *afficientes contumelia*. RV., 'handled him shamefully.'

13. **dereworthe**: so Wy., P.; *dilectum*. **thai sal dreed**: *verebuntur*; Rh., 'will reverence.' 15. **slew**: P., 'killiden.'

17. **biggand**: P., 'bildynge.' **repreuit**: *reprobaverant*; Rh., 'rejected.' **conye**: P., 'corner'; *anguli*. Hampole (Ps. cxvii. 21), 'The stane that the edifiand reprouyd, here it is made in heuyd of hyrne.'

18. **salbe to bresit**: P., 'schal be to-brisid'; *conquassabitur*. Rh., 'shall be quashed.' **al to brek him**: similarly P.; *comminuet illum*. Wy., 'schal breke him in to smale parties.'

20. **thai aspriet, and send aspriers**: similarly P.; *observantes miserunt insidiatores*. **that fenyeit thame**: *qui se . . . simularent*. **and betak him**: reading *et* with St., Hent., Sixt., and Rh.; but Clem., *ut traderent illum*. **to the power of the prince and to the powere of the justice**: Vg., *principatui et potestati præsidis*.

F. 8o r.

powere of the justice. <sup>21</sup> And thai askit him and said, Maistir, we wate that richtlie thou sais and techis, and thou takis nocht the personn of man, bot thou techis in treuth the way of God: <sup>22</sup> Is it leefful to vs to geue tribute to the emperour, or nay? <sup>23</sup> And he beheld the dissate of thame, and said to thame, Quhat temp ye me? <sup>24</sup> Schaw ye to me a penny. Quhais ymage and super-scriptioun has it? And thai ansuerd and said to him, The emperouris. <sup>25</sup> And he said to thame, Yeeld ye tharfore to the emperour tha thingis that ar the emperouris, and tha thingis that ar of Gode to God. <sup>26</sup> And thai mycht nocht repreue his worde before the pepile: and thai wonndrit in his ansuere, and held pece. <sup>27</sup> And sum of the Saduceis, that denyit the agane rising, com nere; and askit him, <sup>28</sup> And said, Maister, Moyses wrate to vs, Gif the bruther of ony man haue a wijf and be deid, and he was without airis, that his bruther tak his wijf, and raase seed to his bruther. <sup>29</sup> And sa thar war vii brethir. The first tuke a wife, and is dede without airis; <sup>30</sup> And the bruther following tuke hir, and he is dede without sonn. <sup>31</sup> The thrid tuke hir; alsa and al seuen, and left nocht seede, bot ar deid.

Math. xxii.  
c.  
Mar. xii. b.  
Actis xxiii.  
a.

xx. 21. **we wate**: P., 'we witen'; *scimus*. **thou takis nocht the personn of man**: *non accipis personam*.

22. **to the emperour**: *Cæsari*; similarly in vv. 24, 25.

23. **he beheld**: *considerans*. **Quhat**: *Quid*=why.

24. **a penny**: *denarium*.

26. **mycht nocht repreue**: *non potuerunt . . . reprehendere*.

27. **And sum**: *autem quidam*; but P. omits 'and.' **denyit**: P., 'denyeden.' Vg., *negant*. **the agane rising**: P., 'the ajenrisyng fro deeth to lijf'; *resurrectionem*.

28. **without airis**: Vg., *sine liberis*; and in ver. 29, *sine filiis*.

29. **The first**: but Vg., *Et primus*; so WW.

30. **following**: P., 'suynge.'

31. **The thrid tuke hir**: P., 'and the thridde took hir.' Vg., *Et tertius accepit illam*. The omission of the conjunction on the part of Nis. seems accidental. **alsa and**: *similiter et*. **bot**: so Wy., P., 'but.' Vg., *et*.

<sup>82</sup> And last of al the woman is deid. <sup>83</sup> Tharfore in the rying agane of dede men quhais wife of thaim sal scho be? for vij had hir to wife. <sup>84</sup> And Jesus said to thame, Sonnis of this warld weddis, and ar gevin to weddingis: <sup>85</sup> Bot thai that salbe hadde worthie of that warld, and of the rying agane fra deid, nouthir ar weddit, nouthir weddis wyues, <sup>86</sup> Nouthir sal may dee maire; for thai ar euen with angels, and ar the sonnis of Gode, sen thai ar sonnis of rying agane fra dede. <sup>87</sup> Alsa Moyses schewit beside the busse, as he sais the Lord God of Abraham, and God of Jsaac, and God of Jacob <sup>88</sup> Is nocht of deidmen, bot of levingmen: for almen levis to him. <sup>89</sup> And sum of scribes ansuering said, Maister, thou has wele said. <sup>40</sup> And thai durst na maire ask him ony thing. <sup>41</sup> Bot he said to thame, How sais men Crist to be the sonn of Daid, <sup>42</sup> And Daid him self sais in the buke of Psalmis, The Lord said to my Lord, sitt thou on my richt half, <sup>43</sup> Till that I put thin ennimyis a stule of thi feet? <sup>44</sup> Tharfor Daid callis him Lord, and

i. Johan. iii. a.

Exod. iii. a.

Math. xxii. d.

Mar. xii. d.

Psal. cix. a.

xx. 32. And last . . . the woman is deid: similarly Wy., P. Vg., *Novissime . . . est et mulier*. Rh., 'Last . . . the woman also died.'

33. rying agane of dede men: P., 'risyng aȝen,' without addition; *resurrectione*.

35. ar weddit . . . weddis, &c.: reading *nubunt . . . ducunt*, with Hent. and Rh., but St., Sixt., and Clem., *nubent . . . ducent*.

36. Nouthir: omitting 'for' with Hent., Sixt., and Rh. Clem., *Neque enim*. sal may dee: P., 'schulen mowe die'; *mori poterunt*. euen: so P.; *equales*. of rying agane fra dede: P., 'of risyng aȝen fro deeth'; *resurrectionis*.

37. Alsa Moyses: here Nis. omits several words. P., 'And that deed men risen aȝen, also Moises'; *Quia vero resurgant mortui, et Moyses*, &c. busse: P., 'busch'; *rubum*.

38. Is nocht: here again Nis. inadvertently omits important words. P., 'And God is not'; *Deus autem*, &c.

43. stule of thi feet: Hampole (Ps. cix. 1, 2), 'Lord seyde to my lord, sytt at my ryȝt syde. Til that i set thin enemys shamel vnder thi feet.'

44. callis: P., 'clepith.'

Math. xxii. how is he his sonn? <sup>45</sup> And in hering of al the pepile, he  
 a. said to his discipilis, <sup>46</sup> Be ye war of scribes, that will  
 Mar. xii. a. wandir in stoles, and lues salutatiouns in the mercate,  
 Luc. xi. d. and the first chaeris in synagogis, and the first sitting  
 F. 8o v. places in feestis; <sup>47</sup> That deuouris the housis of wedois,  
 and fenyéis lang praying. Thir sal tak the maire  
 dampnationn.

## xxi chapture.

Mar. xii. b. Ande he beheld, and saw tha richemen that kest thare  
 giftis in to the tresorie. <sup>2</sup> Bot he saw also a litil pure  
 ii. Cor. viii. wedo castand ij ferthingis. <sup>3</sup> And he said, Treulie I say  
 B. to you, that this pure wedo kest maire than almen.  
<sup>4</sup> For quhy al thir of thing that was plenteous to thame  
 kest into the giftis of God; bot this wedo of that thing  
 that failyeit to hir kest al hir liflode that scho had.  
 Math. xxiii. <sup>5</sup> And quhen sum men said of the tempile, that it was  
 a. apparalit with gude staanys and giftis, he said, <sup>6</sup> Thir  
 Mar. xiii. a. thingis that ye see, dais sal cum in quhilk a staan sal  
 iii. Reg. ix. b. nocht be left on a staan, quhilk sal nocht be destroyit.  
 Jere. vii. b. <sup>7</sup> And thai askit him, and said, Comandere, quhen sal  
 Luc. xix. d. thir thingis be? and quhat takin salbe quhen thai sal  
 i. Joh. iii. a. begynn to be done? <sup>8</sup> And he said, Se ye that ye be  
 nocht dissauet; for mony sal cum in my name, sayand,  
 For I am, and the tyme sal nere; tharfor wil ye nocht

xx. 46. will wandir in stoles: *volunt ambulare in stolis.* in  
 the mercate: P., 'in chepyng'; *in foro.*

xxi. 2. a litil pure wedo: *quandam viduam pauperulam.*  
 ij ferthingis: so P., 'twei ferthingis'; *era minuta duo.* Wy.,  
 'twei litle moneys, *ethir a ferthing.*'

4. of thing that was plenteous: *ex abundanti.* of that thing  
 that failyeit to hir: *ex eo quod deest illi*; RV., 'of her want.'  
 liflode: so P.; *victum.*

5. was apparalit: *ornatum esset.*

7. Comandere: *Præceptor.*

8. For I am: *quia ego sum*; Rh., 'that I am he.' sal nere:  
 Wy., P., 'schal neizē,' reading, with many MSS., *appropinquabit*;  
 but Vg., *appropinquavit.* Rh., 'is at hand.'

ga eftire thame. <sup>9</sup> And quhen ye sal here batalis and strifes within, will ye nocht be affeerd : it behuves first thir thingis to be done, bot nocht yit anon is ane end. <sup>10</sup> Than he said to thaim, Folk sal rise aganes folk, and realme aganes realme ; <sup>11</sup> Gret mouyngis of erd salbe be places, and pestillence, and hungris, and dreedis fra heuen, and gret taknys salbe. <sup>12</sup> Bot before al thir thingis, thai sal set thar handis on you, and sal persew, betaking into synagogis and kepingis, drawing to kingis and justicis for my name. <sup>13</sup> Bot it sal fall to you into witnessing. <sup>14</sup> Tharfor put ye in your hartis, nocht to think before how ye sal ansuere ; <sup>15</sup> For I sal geue to you mouth and wisdom, to quhilk al your aduersaries sal nocht may aganestand nor aganesay. <sup>16</sup> And ye salbe takin of fader and moder, and brethir, ande cusingis, and frendis ; and be deid thai sal torment of you. <sup>17</sup> And ye salbe in hatrent to almen for my name. <sup>18</sup> And ane haire of your hede sal nocht perise. <sup>19</sup> In your pacience ye sal weeld youre saulis. <sup>20</sup> Bot quhen ye sal se Jerusalem be environnit with ane oost, than wit ye that the desolatioun of it

Esay. xix. a.

Math. x. b.  
and xxiii. a.  
Mar. xiii. b.  
Luc. xii. b.  
Joh. xv. b.  
and xvi. a.

F. 81 r.

Exo. iii. c.  
Esa. liiii. c.  
Actis vi. b.

Mich. vii. a.

Mathew  
xxiii. b.  
Mar. xiii. b.

xxi. 9. **strifes within** (P., with ynne) : *seditiones* ; no authority for 'within.' **will ye nocht** : P., 'nyle 3e.'

11. **Gret mouyngis of erd** : similarly P., omitting the conjunction with many MSS., but Clem. and WW., *Et terræ motus magni* ; so Wy., 'And grete,' &c. **be places** : *per loca*. **pestillence** : a slip of Nis. apparently for 'pestilencis.' P., 'pestilencis' ; *pestilentia*. **hungris** : *fames*.

12. **sal persew** : *persequentur* ; Rh., 'will . . . persecute.' **kepingis** : *custodias* ; Wy., 'kepingis, ether prisouns.' **justicis** : *prasides*. 13. **it sall fall** : Wy., 'it schal bifalle' ; *continget*.

15. **sal nocht may** : P., 'schulen not mowe' ; *non poterunt*. **aganestand nor aganesay** : *resistere et contradicere*.

16. **cusingis** : *cognatis*. **be deid thai sal torment of you** : *morte afficient ex vobis* ; AV., 'some of you shall they cause to be put to death.'

17. **salbe in hatrent** : *eritis odio* ; Rh., 'shall be odious.'

19. **sal weeld** : *possidebitis*.

20. **environnit** : P., 'enuyround.' **with ane oost** : *ab exercitu* ; Wy., 'of an oost of batel.'

Roma. xi. d.  
Ezechiel  
xxxviii. c.  
Osee x. b.  
Math. xxiii.  
c.  
Mar. xiii. c.  
Apoca. vi. c.

Esaie xix. a.  
Luc. xvii. c.  
Joh. i. e.

Math. xxiii.  
c.  
Mar. xiii. d.

sal nere. <sup>21</sup> Than thai that ar in Judee fle into the montanis; and thai that ar in the myddis of it ga away; and thai that ar in the cuntreis entir nocht into it. <sup>22</sup> For thir ar dais of vengeance, that al thingis that ar writin be fulfillit. <sup>23</sup> And wa to thaim that ar with child, and nurises in tha dais; for a gret diseise salbe on the erd, and ire to this pepile. <sup>24</sup> And thai sal fall be scharpnes of suerde, and thai salbe led presoneris into al folkis; and Jerusalem salbe defoulit of hethin men, till the tymes of nationns be fulfillit. ✠ <sup>25</sup> And taknis salbe in the sonn and moone, and in the sternis; and in erde the ouirlying of folkis, for confusioun of the sound of the see and of fludes: <sup>26</sup> For men sal wax dry for dreed and abiding that sal cum to al the world; for the virtues of heuenis salbe mouet. <sup>27</sup> And than thai sal se manniss sonn cumming in a cloude, with gret power and maiestee. <sup>28</sup> Ande quhen thir thingis begynniss to be made, behald ye, and raise ye your hedis; for your redemptioun neres. <sup>29</sup> And he said to thame a liknes; Se ye the fig tre and al treis, <sup>30</sup> Quhen thai bring furth now of thame self fruit, ye wate that somere is nere. <sup>31</sup> Sa ye, quhen ye se thir thingis to be done, wit ye that the kingdom of God is nere. <sup>32</sup> Treulie I say to you,

xxi. 20. **sal nere**: Wy., P., 'schal neiȝe,' reading *appropinquabit*; but Clem. and WW., *appropinquavit*. Cf. ver. 8.

23. **that . . . nurises**: P., 'that . . . norischen'; *nutrientibus*. **diseise**: P., 'diseese'; *pressura*. Wy., 'tribulacioun.' AV., 'distress.' **ire**: P., 'wraththe'; *ira*.

24. **salbe defoulit**: *calcabitur*; Rh., 'shall be trodden.'

25. **sternis**: P., 'sterris.' **the ouirlying**: P., 'ouerleiying,' omitting article; *pressura*. Rh., 'distress.' Cf. ver. 23. **for confusioun of the sound** (P., sown): *præ confusione sonitus*. **fludes**: P., 'floodis'; *fluctuum*. Wy., 'wawis.'

26. **sal wax dry**: Wy., 'waxinge drye'; *arescentibus*. Rh., 'withering.' **virtues**: *virtutes*; Rh., 'powers.'

28. **behold ye**: *respicite*; Rh., 'look up.' **neres**: P., 'neiȝeth'; *appropinquat*.

31. **Sa ye**: with P. disregarding *et*. Vg., *Ita et vos*. Wy., 'so also.'

that this generatioun sal nocht passe till al thingis be done. <sup>83</sup> Heuen and erde sal passe ; bot my wordis sal nocht passe. ✠ <sup>84</sup> Bot tak ye hede to your self, or per-  
auentur your hart be grevit with glotony, and drunkennes,  
and besynes of this lif, and that ilk day cum sodanlie on  
you. <sup>85</sup> For as a girn it sal cum on almen that sittis on (a)  
the face of all erde. <sup>86</sup> Tharfore walk ye, prayand in al  
tyme, that ye be had worthi to flee al thir thingis  
that ar to cum, and to stand before mannis sonn.  
<sup>87</sup> And in tha dais he was techande in the tempile ; bot  
in nychtis he yede out, and duelt in the mont that is  
callit of Olyuete. <sup>88</sup> And al the pepile raise airlie to  
cum to him in the tempile, and for to here him.

Roma. xiii.  
b.  
Ecclesi.  
xxxvii. d.

F. 81 v.  
Math. xxiii.  
d.  
Mar. xiii. d.  
Luc. xi. d.

### The xxii chapture. ✠

Ande the haly day of therf laaues, that is said pasche,  
nerit. <sup>2</sup> And the princis of preestis and the scribes  
sought how thai suld sla Jesu ; bot thai dredde the  
pepile. <sup>3</sup> And Sathanas entrit into Judas, that was

Math. xxvii.  
a.  
Marc. xiii.  
a.  
Joh. vii. c.,  
xi. c., and f.

(a) After *on*, *al* deleted, MS.

xxi. 33. **Heuen** : Abp. Ham. (p. 40), 'Hevin and erd sall pas,  
bot my word sall nocht pas.'

34. **be grevit** : P., 'be greuyd' ; *graventur*. Rh., 'be over-  
charged.' **besynes** : P., 'bisynessis' ; *curis*. **sodanlie** : P.,  
'sodein' ; *repentina*.

35. **a girn** : Wy., P., 'a snare' ; *laqueus*.

36. **walk ye** : P., 'wake 3e' ; *vigilate*. **in al tyme** : Wy., P.,  
'in ech tyme' ; *omni tempore*. Abp. Ham. (p. 246), 'Walk thair-  
for prayand all tyme that ye eschaip all the perrellis to cum, and  
stand saifly afore the sonne of man.'

37. **in tha dais** : 'tha,' a slip on the part of Nis. P., 'in daies,'  
though one MS. has 'in tho daies.' Vg., *Erat autem diebus*, &c.  
**callit** : P., 'clepid.'

38. **raise airlie** : P., 'roos eerli' ; *manicabat*. **and for to  
here** : P., 'and to here' ; but no authority for 'and.' Wy., 'for  
to heere.'

xxii. 1. **the haly day of therf laaues** : *dies festus Azymorum*.

Joh. xii. a.  
and xiii. c.

Math. xxvi.  
b.  
Mar. xiii. b.

i. Cor. v.  
Math. xxvi.  
c.

callit Scarioth, aan of the xij. <sup>4</sup> And he went and spak with the princis of preestis and with the mages-tratis, how he suld betray him to thame. <sup>5</sup> And thai ioyit, and made cumnant to geue him money. <sup>6</sup> And he behecht, and he soucht oportunittee to betray him without the pepile. <sup>7</sup> Bot the dais of therf laaues com, in quhilk it was nede that the sacrifice of pasche war slayn. <sup>8</sup> And he send Petir and Johnne, and said to thame, Ga ye, and mak ye reddy to vs the pasche, that we ete. <sup>9</sup> And thai said, Quhare will thou that we mak reddi? <sup>10</sup> And he said to thame, Lo, quhen ye sal entir into the citee, a man berand a veschel of watire sal meet you; follou ye him into the hous to quhilk he entris. <sup>11</sup> And ye sal say to the housband man of the hous, The maistire sais to thee, Quhare is a chalmer quhare I sal ete pasche with my discipilis? <sup>12</sup> And he sal schaw to you a gret souping place strowit; and thare mak ye reddi. <sup>13</sup> And thai yede, and fand as he said to thame, and thai made reddi the pasche. <sup>14</sup> And quhen the hour was cummin, he sat to the mete, and the xij apostlis with him. <sup>15</sup> And he said to thame, With desire I haue desiret to ete with you this pasche before that I suffir; <sup>16</sup> For I say to you, that fra this tyme I sal nocht ete it till it be fulfillit in the realme of God. <sup>17</sup> And quhen he had takin

xxii. 3. **callit**: P., 'clepid.'

5. **made cumnant**: P., 'maden couenaunt'; *pacti sunt*.

6. **behecht**: P., 'bihiȝte'; *spopondit*.

7. **the dais**: following P., in error, 'the daies . . . camen.' Vg., *dies . . . venit*. Wy., 'the day . . . cam.' **the sacrifice of pasche**: similarly P. Vg., *pascha*. Wy., 'pask, that is, sacrifice of pask.'

8. **to thame**: not in Wy. or P. Vg., *dicens*, without addition.

10. **follou**: P., 'sue.'

11. **to the housband man**: *patrifamilias*. **chalmer**: P., 'chaumbre'; *diversorium*.

12. **strowit**: P., 'strewid'; *stratum*.

the cop, he did gracis, and said, Tak ye, and depart ye amang you: <sup>18</sup> For I say to you, that I sal nocht drink of the kynd of this wyne, till the realmme of God cum. <sup>19</sup> And quhen he had takin brede, he did thankngis, and brak, and gave to thame, and said, This is my body, that salbe gevin for you: do ye this thing in mynd of me. <sup>20</sup> He tuk also the coup eftire that he had soupit, and said, This coup is the new testament in my blude, that salbe schedde for you. <sup>21</sup> Neuirtheles, lo, the hand of him that betraies me is with me at the tabile. <sup>22</sup> And manniss son gais, eftir that is determynit: neuirtheles wa to that man be quham he salbe betrayit. <sup>23</sup> And thai began for to seek amang thame, quha it was of thame that was to do this thing. ✠ <sup>24</sup> And strijf was made amang thame, quhilk of thame suld be seen to be grettest. <sup>25</sup> Bot he said to thame, Kingis of hethin men ar lordis

Mar. xiii. c.  
1. Cor. xi. c.  
Joh. vi. f.

F. 82 r.

Math. xxvi.  
b.  
Mar. xiii. c.

Math. xx. d.  
Marc. ix. d.  
and x. e.  
Luc. ix. e.

xxii. 17. **did gracis**: so P., 'dide gracis'; *gratias egit*. **depart ye**: *dividite*.

18. **of the kynd of this wyne** (P., vyne): Wy., 'of the generation of this vyne'; *de generatione vitis*. No authority for 'this.'

19. **did thankngis**: P., 'dide thankngis'; *gratias egit*. Cf. ver. 17. **salbe gevin**: so Wy., P., 'schal be 3ouun'; but Vg., *datur*. Rh., 'is given.' **in mynd of me**: Abp. Ham. (p. 203), 'Do this in my remembrance.'

20. **He tuk also**: so P., 'He took also'; but no authority for 'he tuk.' Vg., *similiter et calicem*. Wy., 'Also and the chalys.' **This coup is**: Vg., *Hic est calix*. Vv. 19, 20: Burne (f. 46), 'This is my body quhilk is geuin or offerit for zou. This is my blude quhilk is sched for you.'

21. **Neuirtheles**, &c.: J. Ham. (Fac. Traict., p. 381), 'Neuertheles behauld, the hand of him that betrayes me is with me in the table.'

22. **And**, &c.: with P. disregarding *quidem*. Wy., 'And sothli.' Vg., *Et quidem*. **eftir that is determynit**: P., 'aftir that it is determyned'; *secundum quod definitum est*.

24. **And strijf was made**: following P. in omitting *et*=also. Vg., *Facta est autem et contentio*. **grettest**: P., 'grettest.' Vg., *major*. Rh., 'greater.' So in ver. 26.

25. **ar lordis of**: *dominantur*; Wy., 'ben lordis, or lordschipen, of.'

i. Pet. v. a.

Luc. xii. d.  
Math. xix. d.  
Apoc. iii. d.Math. xxvi.  
c.  
Mar. xiii. c.  
Joh. xiii. d.

of thame; and thai that haue power on tham ar callit gude doaris. <sup>26</sup> Bot ye nocht sa: bot he that is grettest amang you, be made as yonngar; and he that is before gaer, as a seruand. <sup>27</sup> For quha is gretare, he that sittis at the mete, or he that mynistars? quhethir nocht he that sittis at the mete? and I am in the myddis of you as he that ministar. <sup>28</sup> And ye it ar that has duellit in me in my temptatiounns. <sup>29</sup> And I dispone to you, as my fader has disponit to me, a kingdome, <sup>30</sup> That ye ete and drink on my burde in my kingdome, and sitt on thrones and deme the xii kinredis of Israel. ¶ <sup>31</sup> And the Lord said to Symon, Symon, lo, Sathanas has askit you, that he suld riddil as quhete: <sup>32</sup> Bot I haue prayit for thee, that thi faith failye nocht; and thou sumtyme conuertit, conferme thi brethir. <sup>33</sup> Quhilk said to him, Lord, I am reddi to ga in to presoun and into deid with thee.

xxii. 25. callit: P., 'clepid.'

26. be made as yonngar: *fiat sicut minor*, reading *junior* with Hent. (and Rh., 'younger'); so WW. But St., Sixt., Clem., *minor*. before gaer: P., 'bifor goere'; *præcessor*. Rh., 'leader.' Vv. 24-26: Burne (f. 81), 'Thair arase ane contentione amang the Discipiles quhilk of thame appeirit to be greitast, bot he said vnto thame, The kingis of the nationis hes dominione ouer thame and thay quha hes pouar ouer thame ar called beneficent. Zit ze ar nocht sua: Bot he quha is gretar amang zou lat him be as he quha is les, and he quha is Prince lat him be seruand to the rest.'

28. And ye it ar: P., 'And 3e ben'; *vos autem estis*. Wy., 'Sothli 3e it ben.' in me: Wy., P., 'with me'; *mecum*.

30. and deme: *judicantes*. kinredis: so Wy., P., 'kynredis'; *tribus*.

31. said to Symon, Symon: similarly Wy., P., with some few MSS. and St., Sixt., *ait . . . Simoni, Simon*; but Clem., *Ait autem Dominus: Simon, Simon*. has askit you: *expetivit vos*; Rh., 'hath required to have you.' suld riddil as quhete: Wy., P., 'schulde ridile as whete'; *cribraret ut triticum*. Burne (f. 80 v.), 'Sathan desyrit to riddil zou as quheit, bot I prayit for the Petir, that thy fayth inlaik nocht.'

33. in to presoun: with P. omitting *et*=both. Wy., 'and in to presoun and,' &c.

: and by  
suerd)  
suerd is  
mes  
e in  
ture for  
worde of  
, as heir  
Ephe.  
Apoca.  
id  
re. liii.  
is  
(cht)  
: is to  
, it is  
eid to  
t with  
odely  
d, bot  
aonn  
re and  
the  
e of per-  
tiounn  
death  
he gos-  
s saik ;  
a mann  
: feiht  
niss the  
ill with  
n.  
rfor quha  
ill follow  
: monn  
y  
rde him  
and tak  
only to  
uerd of  
pret,  
lk is the  
le of God  
e. vi.

<sup>84</sup> And he said, I say to the, Petir, the cok sal nocht  
craw this day, till thou thries deny that thou knowis me.

<sup>85</sup> And he said to thame, Quhen I send you without  
sakket, and (a) scrip, and schoone, quhethir ony thing

failyeit to you? And thai said, Na thing. <sup>86</sup> Tharfor  
he said to thame, Bot now, he that has a sakket, tak

also a scrippe: and he that has naan, sell his † coot, and  
by a suerde. <sup>87</sup> For I say to you, that yit it behuves

that thing that is writin to be fulfillit in me, And he  
is reput with wickitmen: for tha thingis that ar of me

has end. <sup>88</sup> And thai said, Lord, lo, ij suerdis here.

And he said to thame, † It is (b) enew. <sup>89</sup> And he yede  
out, and went eftir the vse into the hill of Olyues;

and the discipilis followit him. <sup>40</sup> And quhen he com

to the place, he said to thame, Pray ye that ye entir  
nocht into temptatioun. <sup>41</sup> And he was takin away

fra thame sa mekile as is a staanis cast, and he knelit,  
and prait, <sup>42</sup> And said, Fader, gif thou will do away

fra me this chalice; neurtheles nocht my will be done,  
bot thin. <sup>43</sup> And ane angel apperit to him fra heuen,

and confortit him. <sup>44</sup> And he was made in ane agonie,  
and prayit the langare; and his suete was made as

Math. x. a.  
Mar. vi. a.  
Luc. ix. a.

Esai. liii. c.

Math. xxvi.  
C.  
Joh. xviii. a.  
Luc. xxi. d.  
F. 82 v.

Mathew vi.  
b. and xxvi.  
d.

Joh. vi. d.

(a) and written over or deleted. (b) After *is*, *enewch* deleted.

xxii. 34. *deny*: Wy., P., 'forsake'; *abneges*.

35. *sakket*: P., 'sachel'; so ver. 36.

36. *tak also a scrippe*: P., 'take also and a scrippe.' Vg.,  
*tollat, similiter et peram*. Rh., 'let him take it, likewise also a  
scrip.' by: P., 'bigge.'

37. *is reput*: P., 'is arettid'; *deputatus est*. Wy., 'is demyd.'

38. *enew*: Wy., P., 'ynow3'; *satis*.

39. *and the discipilis*: with P. omitting *et*=also; Vg., *autem*  
. . . *et discipuli*. Wy., 'sothli and the disciplis.' followit:  
P., 'sueden.'

40. *that ye entir nocht*: P., 'lest 3e entren.'

42. *chalice*: Wy., P., 'cuppe.'

44. *he was made in ane agonie*: P., 'he was maad in agonye';  
*factus in agonia*. Wy., 'he maad in agonye, *ether angwische*.'  
*suete*: P., 'swot'; *sudor*.

droppis of blude rynnand doun into the erde. <sup>45</sup> And quhen he was risen fra prayer, and was cummin to his discipilis, he fand thame slepand for havynes. <sup>46</sup> And he said to thame, Quhat slepe ye? ryse ye and pray ye, that ye entir nocht into temptatioun. <sup>47</sup> Yit quhile he spak, lo a cumpany, and he that was callit Judas, aan of the xii, yede before thame, and he com to Jesu to kisse him. <sup>48</sup> And Jesus said to him, Judas, with a kis thou betrayis mannis sonn. <sup>49</sup> And thai that war about him, and saw that that was to cum, said to him, Lord, quhethir we strike with suerde? <sup>50</sup> And aan of thame straik the seruand of the prince of preestis, and cuttit of his richt ere. <sup>51</sup> Bot Jesus ansuerd and said, Suffir ye till hiddir. <sup>52</sup> And quhen he had tuichet his ere, he heilit him. <sup>53</sup> And Jesus said to thame that com to him, the princis of preestis and magestratis of the tempile, and eldirmen, As to a theef ye haue gaan out with suerdis and staaues. <sup>54</sup> Quhen I was ilk day with you in the tempile, ye straucht nocht out handis into me; bot this is youre houre, and the powere of mirknessis. <sup>55</sup> And thai take him, and ledde to the hous of the prince of preestis. And Petir followit him on ferr. <sup>56</sup> And quhen a fire was kendillit in the middis of the gret

Math. xxvi. c.  
Mar. xiii. c.  
Johan. xviii. a.

Math. xxvi. f.  
Mar. f.

Joh. xviii. b.

Math. xxvi. g.

xxii. 45. for havynes: *prae tristitia*.

46. and pray: reading, with few MSS., *et*; so Wy., P., but Clem. and WW. omit.

47. callit: P., 'clepid.' yede: P., 'went.' com to: P., 'cam to.' Vg., *appropinquavit*. Wy., 'neizede to,' or 'cam nize to.'

48. a kis: Wy., P., 'a coss.' thou betrayis: similarly P., but in Clem. interrogative; and so Wy., 'bitrayest thou . . . ?'

49. we strike: P., 'we smyten'; *percutimus*.

50. straik: P., 'smoot'; *percussit*. cuttit: P., 'kittide.'

51. till hiddir: *usque huc*.

53. ye straucht: P., '3e streizlen'; *extendistis*. mirknessis: P., 'derknessis'; *tenebrarum*.

55. the gret hous: similarly Wy., P. Vg., *atrii*.

hous, and thai sat about, and Petir was in the myddis of thame, <sup>56</sup> Quham, quhen a damycele had seen sittand at the licht, and had behaldin him, scho said, And this was with him. <sup>57</sup> And he denyit him, and saide, Woman, I knaw him nocht. <sup>58</sup> And eftir a litil, ane vthir man saw him, and said, And thou art of thame. Bot Petir said, O man, I am nocht. <sup>59</sup> And quhen a space was made as of ane houre, ane vthir affermit, and said, Trewlie this was with him; for alsa he is of Galilee. <sup>60</sup> And Petir said, Man, I wate nocht quhat thow sais. And anon, yit quhile he spak, the cok crew. <sup>61</sup> And the Lord turnit agane, and beheld Petir. And Petir had mynd on the word of Jesu, as he had saide, For before the cok craw, thries thou sal deny me. <sup>62</sup> And Petir yede out, and wepit bittirly. <sup>63</sup> Ande the men that held him scornit him, and strake him. <sup>64</sup> And thai blindfellit him, and smate his face, and askit him, and said, Arede thou to vs, quha is he that smate thee? <sup>65</sup> And thai, blasphemand, said mony vther thingis aganes him. <sup>66</sup> And as the day was cummin, the eldirmen of the pepile, and the princis of preestis, and scribes com togiddir, and ledde into thar councele, <sup>67</sup> And said, Gif thou art Crist, say to vs. And he said to thame, Gif I say to yow, ye sal nocht beleue to me; <sup>68</sup> And gif I ask, ye sal nocht

Marc. xiii. g.

F. 83 r.

Math. xxvi.

a. Marc. xiii.

c.

Luc. xxii. c.

Math. xvi.

c., xvii. d.,

and xx. b.

Mar. viii. d.

and ix. d.

Luc. ix. c.,

xvii. c., and

xviii. d.

Esaie l. b.

Math. xxvi.

f. Marc. xiii.

g.

xxii. 55. and Petir: the conjunction inserted here by mistake. It is not in P. Wy., 'and hem sittinge about, Petre was in the myddel of hem.'

56. a damycele: *ancilla quædam*; Wy., 'sum handmayde.'

59. ane vthir: *alius quidam*. Trewlie this: *Vere et hic*; RV., 'of a truth this man also.'

60. I wate nocht: P., 'Y noot'; *nescio*.

62. yede out: P., '3ede out'; *egressus foras*.

63. strake: P., 'smyten.'

64. blindfellit: P., 'blynfelden'; *velaverunt*. Wy., 'veyliden.' Arede thou: P., 'Arede, thou Crist'; *prophetiza*.

66. ledde: P., 'ledde hym'; *duxerunt illum*.

68. And gif I ask: *Si autem et interrogavero*; Wy., 'sothli and if I shal axe.'

Collo. iii. a.  
Hebra. i. a.  
and x. b.

ansuere to me, nowthire ye sal deliuere me. <sup>69</sup> Bot eftir this tyme mannis sonn salbe sittand on the richt half of the virtue of God. <sup>70</sup> Tharfor all said, Than art thou the sonn of God? And he said, Ye say that

Math. xxvi.  
g.

I am. <sup>71</sup> And thai said, Quhat yit desire we witnessing? for we our self haue herde of his mouth.

### xxiii chapture.

Math. xxvii.  
a.  
Marc. xv. a.  
Joh. xviii. d.  
Math. xx. c.  
and xxvii. b.

And al the multitude of thame raise, and ledde him to Pilat. <sup>2</sup> And thai began to accuse him, and said, We haue fundin this turnand vpsadoun our folk, and forbiddand tributis to be gevin to the emperour, and sayand that him self is Crist and king. <sup>3</sup> And Pilat askit him, and said, Art thou king of Jewis? And he ansuerde and said, Thou sais. <sup>4</sup> And Pilat said to the princis of preestis and to the pepile, I find nathing of cause in this man. <sup>5</sup> And thai wox strangare, and said, He commoues the pepile, techand throu al Judee, beginnand fra Galilee till hiddir. <sup>6</sup> And Pilat, herand Galilee (a), askit gif he was a man of Galilee. <sup>7</sup> And quhen he knew that he was of the powere of Herode, he send him to Herode, quhilk was at Jerusalem in tha dais.

Math. iiiii. b.

Luc. iii. a.  
and xviii. d.

(a) After *Galilee*, *said* deleted.

xxii. 69. *virtue*: Wy., P., 'vertu.' Rh., 'power.'

70. *Tharfor*: reading *ergo*; but Vg., *autem*.

71. *Quhat yit*: *Quid adhuc*.

xxiii. 1. *raise*: P., 'arysen.'

2. *turnand vpsadoun*: *subvertentem*. to be gevin: reading, with older MSS., *dari*. Clem., *dare*. to the emperour: *Casari*. Crist and king: so P. Vg., *Christum regem*. Wy., 'Crist king.'

4. *nathing of cause*: *nihil . . . causa*.

5. *wox strangare*: P., 'woxen stronger'; *inualescebant*. commoues: P., 'moueth'; *commouet*.

7. of the powere of H.: *de Herodis potestate*; Rh., 'of H.'s jurisdiction.' quhilk was: *qui et ipse*; Wy., 'which and he was.' Rh., 'who was also himself.'

<sup>8</sup> And quhen Herode saw Jesu, he ioyit ful mekile; for lang tyme he couatit to se him, for he herd mony thingis of him; and hopet to se sum taken (a) to be done of him.

<sup>9</sup> And he askit him in mony wordis; and he ansuerde nathing to him. <sup>10</sup> And the princis of preestis and the

scribes stude, stedfastlie accusand him. <sup>11</sup> Bot Herode with his oost despiset him, and scornit him, and clethit him with a quhite clathe, and send him agane to Pilate.

<sup>12</sup> And Herode and Pilat war made freendis fra that day; for before thai ware ennimyes to vthir. <sup>13</sup> And

Pilat callit togiddir the princis of preestis and the magistratis of the pepile, <sup>14</sup> And said to thame, Ye haue broucht to me this man, as turnand away the

pepile: and, lo, I askand before you, find na cause in this man of thir thingis in quhilk ye accuse him:

<sup>15</sup> Nouthir Herode: for he has send him agane to vs; and, lo, nathing worthi of dede is done to him. <sup>16</sup> And

tharfore I sal amend him, and delyuer him. <sup>17</sup> Bot he behuivit delyuere to thame on need aan be the feest day. <sup>18</sup> And al the pepile criet togiddire, and said,

(a) After *taken*, of *him* deleted.

xxiii. 12. *fra that day*: with P. reading *ex* (for *in*) *ipsa die*. Wy., 'in thilke day.' to *vthir*: P., 'togidre'; *ad invicem*.

13. *callit*: P., 'clepide.' of the *pepile*: Vg., *et plebe*.

14. *askand before you*: *coram vobis interrogans*.

15. *Nouthir Herode*: *Sed neque Herodes*; AV., 'No, nor yet Herod.' *he has send him agane to vs*: similarly P., reading *remisit eum ad nos*; but Clem. and WW., *remisi vos ad illum*. Rh., 'I sent you to him.' AV. is in agreement with this latter reading; RV. with the former. *is done to him*: so Rh. and all old English versions, including AV.; but Vg., *actum est ei=factum est ab eo*. RV., 'hath been done by him'; so also Kenrick. Compare WW. *in loco*, and Rönisch, 'Itala und Vulgata,' p. 436.

16. *I sal amend him, and delyuer him*: *emendatum . . . illum dimittam*. Wy., 'I shal delyuere him amended'; (some MSS. adding as a gloss), 'or delyuere him chastised.'

17. *Bot he behuivit . . . on need*: P., 'But he moste nede'; *Necesse autem habebat*.

Luc. ix. a.

Actis iii. c.  
Math. xxvii.  
b.

Mar. xv. a.  
Johan. xviii.  
c.  
F. 83 v.

Joh. xix. a.

Math. xxvii. **Tak him away, and delyuer to vs Barrabas :** <sup>19</sup> **Quhilk**  
 b. **was send into presonn for distroubling made in the citee**  
 Mar. xv. b. **and for manslauchtir.** <sup>20</sup> **And eftsone Pilat spak to**  
**thame, and wald delyuer Jesu,** <sup>21</sup> **And thai vndir criet,**  
**and saide, Crucife, crucife him.** <sup>22</sup> **And the thrid tyme**  
**he said to thame, For quhat euile has this done? I**  
**find na cause of deid in him ; tharfor I sal chastise him,**  
**and I sal delyuer.** <sup>23</sup> **And thai continewit with gret**  
**voces, askand that he suld be crucifijt : and the voces**  
 Math. xxvii. **of thame wox stark.** <sup>24</sup> **And Pilat demyt thare asking**  
 c. **to be done.** <sup>25</sup> **And he delyuerit to thame him that**  
 Actis iii. b. **for manslauchtir and seditionn was send into presoun,**  
**quham thai askit ; bot he betuke Jesu to thar will.**  
<sup>26</sup> **And quhen thai ledde him, thai tuke a man Symon,**  
**of Cyrenen, cummand fra the toun, and thai laid on**  
 Math. xxvii. **him the croce, to bere eftir Jesu.** <sup>27</sup> **And thar followit**  
 d. **him mekile pepile, and wymmen, that bewailit and murnit**  
 Johan. xix. **him.** <sup>28</sup> **And Jesus turnit to thame and said, Douchtris**  
 b. **of Jerusalem, will ye nocht wepe on me, bot wepe ye**  
 Zacharie xii. **on your self, and on your sonnis.** <sup>29</sup> **For, lo, dais sal**  
 c. **cum in quhilkis it salbe said, Blessit be barane wym-**

xxiii. 18. **Tak him away :** P., 'Do awei hym' ; *Tolle hunc.*

19. **for distroubling :** P., 'for disturblyng' ; *propter seditionem quandam.* Wy., 'for sum dissencioun' ; but several MSS., 'sedi-cioun, or disturblyng.'

20. **eftsone :** Wy., 'eft' ; *iterum.* **and wald :** *volens.*

21. **vndir criet :** P., 'vndurcrieden' ; *succlamabant.*

22. **I sal chastise him :** *corripiam . . . eum ;* Rh., 'I will correct him.'

23. **wox stark :** P., 'woxen strong' ; *invallescebant.* Rh., 'prevailed.'

24. **demyt :** *adjudicavit ;* AV., 'gave sentence.' **thare asking to be done :** *feri petitionem eorum.*

25. **manslauchtir :** P., 'mansleying.' **betuke :** *tradidit.*

26. **a man Symon :** *Simonem quandam.* **fra the toun :** *de villa ;* Rh., 'from the country.'

27. **followit :** P., 'suede.' **bewailit and murnit :** P., 'weiliden, and bymorneden.'

28. **will ye nocht :** P., 'nyle 3e.'

29. **it salbe said :** *dicent ;* Rh., 'they will say.'

men, and women that haue nocht born childer, and the pappis that has nocht gevin souke. <sup>80</sup> Than thai sal begynn to say to montanis, Fall ye doun on vs; and to smal hillis, Hide ye vs. <sup>81</sup> For, gif in a grene tre thai do thir thingis, quhat salbe done in a dry? <sup>82</sup> Alsa vthir twa wickit men war ledde with him to be slanne. <sup>83</sup> And eftir that thai com into a place that is callit of Caluarie, thare thai crucifijt him, and the theeues, aan on the richt side, and that vthir on the lift side. <sup>84</sup> Bot Jesus said, Fader, forgeue thame, for thai wate nocht quhat thai do. And thai departit his clathes, and kest cauillis. <sup>85</sup> And the pepile stude behaldand. And the princis scornit him with thame, and said, He made vthir men saif; mak he him self saif, gif this be Crist, the chosen of God. <sup>86</sup> And the knichtis neret and scornit him, and proffirit vynagre to him, <sup>87</sup> And said, Gif thou art king of Jewis, mak the saif. <sup>88</sup> And the superscriptioun was writin abone him with Greke letteris, and of Latyne, and of Hebrow, This is king of Jewis. <sup>89</sup> And aan of thir theeues that hang blasphemyt him, and said, Gif thou art Crist, mak thi self saif and vs.

Jere. viii. a.  
Osee x. b.  
Apoc. vi. c.

Esaie liii. c.

Actis vii. g.  
Psal. xxi. b.  
Math. xxvii.  
c.  
Marc. xv. c.  
Joh. xix. c.

Math. xxvii.  
d.  
Joh. xix. b.  
F. 84 r.

xxiii. 29. **women that haue nocht born childer**: P., 'wombs,' &c.; *ventres qui non genuerunt*. Wy., 'wombs that han not gendrid.' **the pappis**: P., 'the tetis'; *ubera*.

30. **to smal hillis**: *collibus*. **Hide ye**: P., 'Keuere 3e'; *Operite*. Wy., 'Hile 3e.'

33. **callit**: P., 'clepid.' **richt side . . . lift side**: Wy., P., 'riȝt half . . . left half.'

34. **cauillis**: P., 'lottis'; *sortes*.

35. **beholdand**: Clem., *spectans*; but P. (similarly Wy.), 'abidynge,' with St., Hent., *expectans*, and Rh., 'expecting.' A rare instance of Nis. following a reading different from that of P., or at least of P. as edited by FM., who here note no variant. **scornit him with thame**: *deridebant eum principes cum eis*.

36. **the knichtis neret**, &c.: P., 'the knyȝtis neizeden,' disregarding *et*=also; *Illudebant autem ei et milites, accedentes*. Wy., 'Forsoth and,' &c.

38. **And the**: again with P. passing over *et*=also. Vg., *Erat autem et*. Wy., 'Sothli and.'

<sup>40</sup> Bot that vther ansuerde and said, blamand him,  
 Nouthir thou dredis God, that art in the sammin  
 dampnatioun? <sup>41</sup> Trewlie we iustlie, for we haue resauet  
 worthi thingis to werkis; bot this did nathing of euile.  
<sup>42</sup> And he said to Jesu, Lorde, haue mynd on me quhen  
 thou cummis into thi kingdom. <sup>43</sup> And Jesus said to  
 him, Trewly I say to thee, this day thou shalt be with  
 me in paradise. <sup>44</sup> And it was almaast the sext houre,  
 and mirknessis war made in to al the erde till into the  
 ix houre. <sup>45</sup> And the sonn was made mirk, and the veile  
 of the temple was revyn in twa. <sup>46</sup> And Jesus, criand  
 with a gret voce, saide, Fader, into thin handis I  
 beteche my spirit. And he sayand thir thingis, gave  
 vp the gaast. <sup>47</sup> And the centurion, seand the thing  
 that was done, glorifyt God, and said, Verralie this  
 man was iust. <sup>48</sup> And al the pepile of thame that war  
 thare togidder at this spectacile, and saw tha thingis  
 that war done, strake thar breestis, and turnit agane.  
<sup>49</sup> Bot al his knawne stude on fer, and wymmnen that  
 followit him fra Galilee, seand thir thingis. <sup>50</sup> And,  
 lo, a man, Josephe be name, of Arimathie, a citee of

Math. xxvii.  
 c.  
 Mar. xv. d.

Psal. xxx. a.  
 Actis vii. g.  
 Math. xxvii.  
 f.  
 Mar. xv. d.

Math. xxvii.  
 g.

xxiii. 40. **ansuerde and said, blamand:** P., 'answerynge, blamyde hym, and seide.' Vg., *respondens . . . increpabat eum, dicens.*

<sup>41</sup>. **Trewlie we iustlie:** omitting 'and' by mistake. P., 'And treuli we iustli,' and similarly Wy., *Et nos quidem iuste.* **we haue resauet:** reading *recepimus* with few MSS. Clem. and WW., *recipimus.* Rh., 'we receive.' **worthi thingis to werkis** (Wy., dedis): *digna factis*; Kenrick, 'the due reward of our deeds.'

<sup>44</sup>. **mirknessis:** P., 'derknessis.'

<sup>45</sup>. **was made mirk:** P., 'was maad derk'; *obscuratus est.* **was revyn in twa:** P., 'was to-rent a two'; *scissum est medium.* Wy., 'was kitt the myddel.'

<sup>46</sup>. **a gret voce:** *magna voce.* **I beteche:** P., 'Y bitake'; *commendo.* **gave vp the gaast:** Vg., *expirauit.* Wy., 'sente out the spirit, ether diede,' reading *emisit spiritum.*

<sup>48</sup>. **the pepile of thame, &c.:** *turba eorum.* **strake:** P., 'smiten.'

<sup>49</sup>. **his knawne:** *noti ejus*; Rh., 'his acquaintance.'

Judee, that was a decurien, a gude man and a iust: Mar. xv. e.  
Joh. xix. d.  
<sup>51</sup> And this man consentit nocht to the connsale and to the deedis of thame; and he abade the kingdom of God. <sup>52</sup> This Joseph com to Pilat, and askit the body of Jesu. <sup>53</sup> And tuke it doun, and wand it in a cleen lynnynge clathe, and laid him in a graue hewin, in quhilk nocht yit ony man had bene laid. ¶ <sup>54</sup> And the day was the euen of the haly day, and the sabot (a) began to schyne. Luc. viii. a. <sup>55</sup> Ande the wymen followand, that com with him fra Galilee, saw the graue, and how his body was laide. <sup>56</sup> Ande thai turnit agane, and made reddi suete smelling spices and oynementis; bot in the saboth thai restit, eftir the commandement.

## xxiiii chapture.

✠ Bot in a day of the wolk, ful airlie, thai com to the graue, and broucht the suete smelland spices that thai had arayit. Math. xxviii.  
a.  
Mar. xvi. a.  
Joh. xx. a. <sup>2</sup> And thai fand the staan turnit away fra the graue. <sup>3</sup> And thai yede jn, and fand nocht the body of the Lord Jesu. Joh. xx. b. <sup>4</sup> And it was done, the quhile

(a) After *sabot*, *begy* deleted.

xxiii. 50. *decurien*: so P.; *decurio*. Wy., 'a decurioun, *ether hauynge ten undir him*.' AV., 'councillor.'

51. *And this*: P., 'this.' Vg., *hic*. No authority for 'and'; probably a slip. *and he abade*: *qui expectabat et ipse*; Rh., 'who also himself expected.'

52. *This Joseph*: P., 'This *Joseph*,' marking the proper name as not in the Latin text.

53. *wand*: Wy., P., 'wlapide'; *involuit*.

54. *the euen of the haly day*: similarly P.; Vg., *parasceves*. Wy., 'the makinge redy of pask.' Rh., 'of Parasceve.' RV., 'of the Preparation.' *began to schyne*: *illucescebat*.

55. *followand*: P., 'suyinge.'

56. *suete smelling spices*: *aromata*.

xxiv. 1. *in a day of the wolk*: *una . . . sabbati*. Cf. Mark

xvi. 2. *thai had arayit* (P., *arrayed*): *paraverant*.

F. 84 v.  
Luc. ix. c.

Mathew  
xxviii. b.  
Mar. xvi. b.  
Johan. xx. d.

Mar. xvi. b.

Math. xxviii.  
c.

thai in thocht war abaisit of this thing, lo, ij men stude besides thame in schynand clathe. <sup>5</sup> And quhen thai dredde, and bowit thare semblante into the erde, thai said to thame, Quhat seke ye him that levis with deidmen? <sup>6</sup> He is nocht here, bot is risen: haue ye mynd how he spak to you quhen he was yit in Galilee, <sup>7</sup> And said, For it behuves mannis sonn to be betakin in to the handis of synfulmen, and to be crucifijt, and the thrid day to ryse agane. <sup>8</sup> And thai bethoucht on his wordis, <sup>9</sup> And thai yede agane fra the graue, and tald al thir thingis to the xj, and to al vtheris. <sup>10</sup> And thar was Marie Magdalene, and Johanna, and Marie of James, and vther wymen that war with thame, that said to the apostlis thir thingis. <sup>11</sup> And thir wordis war seen befor thame as madnes, and thai beleuet nocht to thame. <sup>12</sup> Bot Petire raise vp, and ran to the graue; and he bowit doun, and saw the lynnyng clathes liand allane, and he went be him self wonndring on that thing that was done. ¶ <sup>13</sup> And, lo, ij of thame went in that day into a castell that was fra Jerusalem the space of sextj furlongis, be name Emaws. <sup>14</sup> And thai spak togiddir al thir thingis that had befallin. <sup>15</sup> And it was done, the quhile thai talkit and soucht be thame self, Jesus him self nerit, and went with thame. <sup>16</sup> Bot thare een war haldin that thai knew him nocht. <sup>17</sup> And he said to

xxiv. 4. in thought war abaisit: P., 'weren astonyed in thougt'; *mente consternata essent*.

5. bowit thare semblante: P., 'boweden her semblaunt'; *declinarent vultum*. Quhat: *Quid*=why.

8. thai bethoucht on: *recordatae sunt*.

10. Magdalene, and Johanna: P., 'Mawdeleyn, and Joone.'

11. war seen befor thame: *visa sunt ante illos*. madnes: *deliramentum*; Rh., 'dotage.'

12. he bowit doun: *procumbens*; Rh., 'stooping down.' went be him self: *abiit secum mirans*; Wy., 'wente, wondrynge,' &c.

13. a castell: *castellum*; Rh., 'a town'; so ver. 28.

15. soucht be thame self: *secum quarerent*; RV., 'questioned together.'

16. that . . . nocht: *ne*; Wy., 'lest.'

thame, Quhat ar thir wordis that ye speke to gidder wandirand, and ye ar soroufull? <sup>18</sup> And aan, \*quhais name was Cleophas, ansuerde and said, Thou thi self art a pilgrime in Jerusalem, and has thou nocht knowne quhat thingis ar done in it in thir dais? <sup>19</sup> To quham he said, Quhat thingis? And thai said to him, Of Jesu Math. xxi. c. of Nazareth, that was a man prophete mychtj in werk and word before God and al the pepile; <sup>20</sup> And how the hieast preestis and our princis betuke him into dampnatioun of deid, and crucifijt him. <sup>21</sup> Bot we hopet that he suld haue agane boucht Israel. And now on al thir thingis, the thrid day is this day that thir thingis war done. <sup>22</sup> Bot also sum wymen of ouris made vs afferde, Luc. xxiii.  
Joh. xx. a. quhilk before day war at the graue; <sup>23</sup> And quhen his body was nocht fundin, thai com, and said that thai saw also a sicht of angelis, the quhilkis sais that he levis. <sup>24</sup> And sum of ouris yede (a) to the graue, and thai fand sa as the wymen said, bot thai fand nocht him. <sup>25</sup> And he said to thame, O fules, and slaw of hart to beleue in al thingis that the prophetis has spokin. <sup>26</sup> Quhethir Esaye liii. a. it behuivit nocht Crist to suffir thir thingis, and sa to entir into his glorie? <sup>27</sup> And he began at Moyses and at al prophetis, and declarit to thame in al scriptouris that war of him, <sup>28</sup> And thai com nere the castell quhare thai went to. And he made a countenance that Gene. xix. a.  
F. 85 r. he wald ga ferther. <sup>29</sup> And thai constrenyeit him, and

(a) After *yede*, *in* deleted.

xxiv. 17. *wandirand*: *ambulantes*.

18. *Thou thi self art a pilgrime*: similarly P. Wy., 'Thou aloone ert a pelgrime'; *Tu solus es peregrinus*. Rh., 'Art thou only a stranger.'

20. *betuke him into dampnatioun of deid*: *tradiderunt in damnationem mortis*.

21. *suld haue agane boucht* (P., *a3enbou3t*): *esset redempturus*. *on al thir thingis*: *super hæc omnia*; Rh., 'besides all this.'

23. *a sicht*: *visionem*.

28. *made a countenance*: P., 'made countenance'; *se finxit*.

Luc. xiii. c. said, Duell with vs; for it drawis to nycht, and the day  
 Mar. xvi. b. is now bowit doun. And he entrit with thame. <sup>30</sup> And  
 it was done, quhile he sat at the mete with thame, he  
 tuke brede, and blessit, and brak, and betuke to thame.  
<sup>31</sup> And the een of thame war opnyt, and thai knew him;  
 and he vanyschit fra thar een. <sup>32</sup> And thai said to-  
 giddir, Quhethir our hart was nocht birnand in vs,  
 quhile he spak in the way with vs, and opnyt to  
 vs scripturis? <sup>33</sup> And thai raise vp in the sammin  
 houre, and went agane into Jerusalem, and fand the  
 xj gaderit togiddir, and thame that war with thame,  
<sup>34</sup> Sayand, that the Lord is risen verralie, and apperit  
 to Symon. <sup>35</sup> And thai tald quhat thingis war done in  
 the way, and how thai knew him in breking of brede. ✠  
 Joh. xx. c. <sup>36</sup> And the quhile thai spak thir thingis, ✠ Jesus stude  
 in the middis of thame, and said, Pece to yow; I am,  
 will ye nocht drede. <sup>37</sup> But thai war affrait and agast,  
 and gessit thame to se a spirit. <sup>38</sup> And he said to  
 thame, Quhat ar ye troubilit? and thoughtis cummis vp  
 into your hartis? <sup>39</sup> Se ye my handis and my feet, for I  
 am my self. Feel ye, and se ye; for a spirit has nocht  
 flesch and baanis, as ye se that I haue. <sup>40</sup> And quhen  
 he had said this thing, he schewit handis and feet to  
 tham. <sup>41</sup> And yit quhile thai beleuet nocht, and wonndrit  
 for ioy, he saide, Haue ye here ony thing that salbe  
 eten? <sup>42</sup> And thai offrit to him a part of fisch rostit,

xxiv. 29. Duell: *mane*; Rh., 'tarry.' is . . . bowit doun: *inclinata est*.

30. betuke to thame: *porrigebat illis*.

32. birnand: P., 'brennyng'; *ardens*.

36. thai spak: Vg., *loquuntur*; but few MSS., *loquerentur*.  
 I am: *ego sum*; Rh., 'it is I.' will ye nocht: P., 'nyle 3e.'

37. affrait and agast: *conturbati . . . et conterriti*; Wy.,  
 'troublid and agast.' gessit thame: *existimabant se*.

39. I am my self: P., 'Y my silf am'; *ego ipse sum*.

41. beleuet nocht, and wonndrit for ioy: similarly Wy., P.  
 Vg., *non credentibus et mirantibus præ gaudio*. The Old Latin,  
*non credentibus illis præ gaudio et mirantibus*, &c.

and ane hony came. <sup>43</sup> And quhen he had eten before thame, he tuke that that left, and gave to thame. <sup>44</sup> And said to thame, Thir ar the wordis that I spak to you, quhen I was yit with yow, for it is nede that all thingis be fulfillit that ar writin in the law of Moyses, and in prophetis, and in psalmes, of me. <sup>45</sup> Than he opnyt to thame wit, that thai suld vndirstande scripturis, <sup>46</sup> And he said to thame, For thus it is writtin, and thus it behuivit Crist to suffir, and ryse agane fra deid in the thrid day: <sup>47</sup> And pennance and remissioun of synnis to be prechit in his name into al folkis, begynnand at Jerusalem. <sup>48</sup> And ye ar witnessis of thir thingis. <sup>49</sup> And I sal send the promitt of my fader into you: bot sit ye in the citee, till that (a) ye be clethit with virtue fra on hie. <sup>50</sup> And he ledde thame furth into Bethany; and quhen his handis war liftit vp, he blessit thame. <sup>51</sup> And it was done, the quhile he blessit thame, he departit fra thame, and was born into heuen. <sup>52</sup> And

Math. xvi. c.

Actis xvii. a.

Michias iii. a.

Actis i. a. and ii. a.

Joh. xiii. c., xv. c., and xvi. a.

Mar. xvi. c. Actis i. b.

(a) *that* added in margin.

xxiv. 42. **hony came**: *favum mellis*; Wy., 'coomb of hony.'

43. **he tuke that that left, and gave to thame**: similarly P.; *sumens reliquias dedit eis*. Wy., 'he takynge the relyfs 3af to hem.' The words *reliquias dedit eis* are not represented in AV. or in critical editions of the Greek.

45. **wit**: *sensum*. J. Ham. (Fac. Traict., p. 65), 'then he opinnit thair vnderstanding.' Gau (p. 61), 'he opnit thair wittis yat thay nicht onderstand ye scripturs and said to thayme, this is writine and this bwit christ to sufer and to risz agane ye thrid day and that repentence and remissione of sinnis suld be prechit in his nayme amangis al nacions.'

49. **I sal send**: following P., reading *mittam* with St., Sixt.; but Clem., WW., *mitto*. Wy., 'I sende.' **the promitt**: P., 'the biheest.' **sit ye**: *sedete*; Rh., 'tarry.' **ye be clethit with virtue**: *induamini virtute*. Abp. Ham. (p. 194), 'I sal send to yow my fatheris promis, sit ye, or remane ye, in the citie quhil ye be cled with strenth fra abone.'

51. **he departit**: *recessit*. Gau (p. 49), 'quhen he haid blissit thayme he vesz borne wp in the heuine.'

thai wirschipand went agane into Jerusalem with gret joy: <sup>58</sup> And war euirmaire in the tempile, lovand and blessand God.

xxiv. 52. **thai wirschipand went, &c.** : P., 'thei worschipiden, and wenten'; *ipsi adorantes regressi sunt*.

53. **lovand** : *laudantes* ; P., 'heriynge.' **God** : Vg. and AV. add *Amen*. Wy., P. omit, with Rh. and RV.

END OF THE FIRST VOLUME.





1



Stanford University Libraries



3 6105 009 611 836

~~ATING~~

~~NON-CIRCULATING~~

**Stanford University Library**  
Stanford, California

In order that others may use this book,  
please return it as soon as possible, but  
not later than the date due.

